



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

US

14867

WIDENER LIBRARY

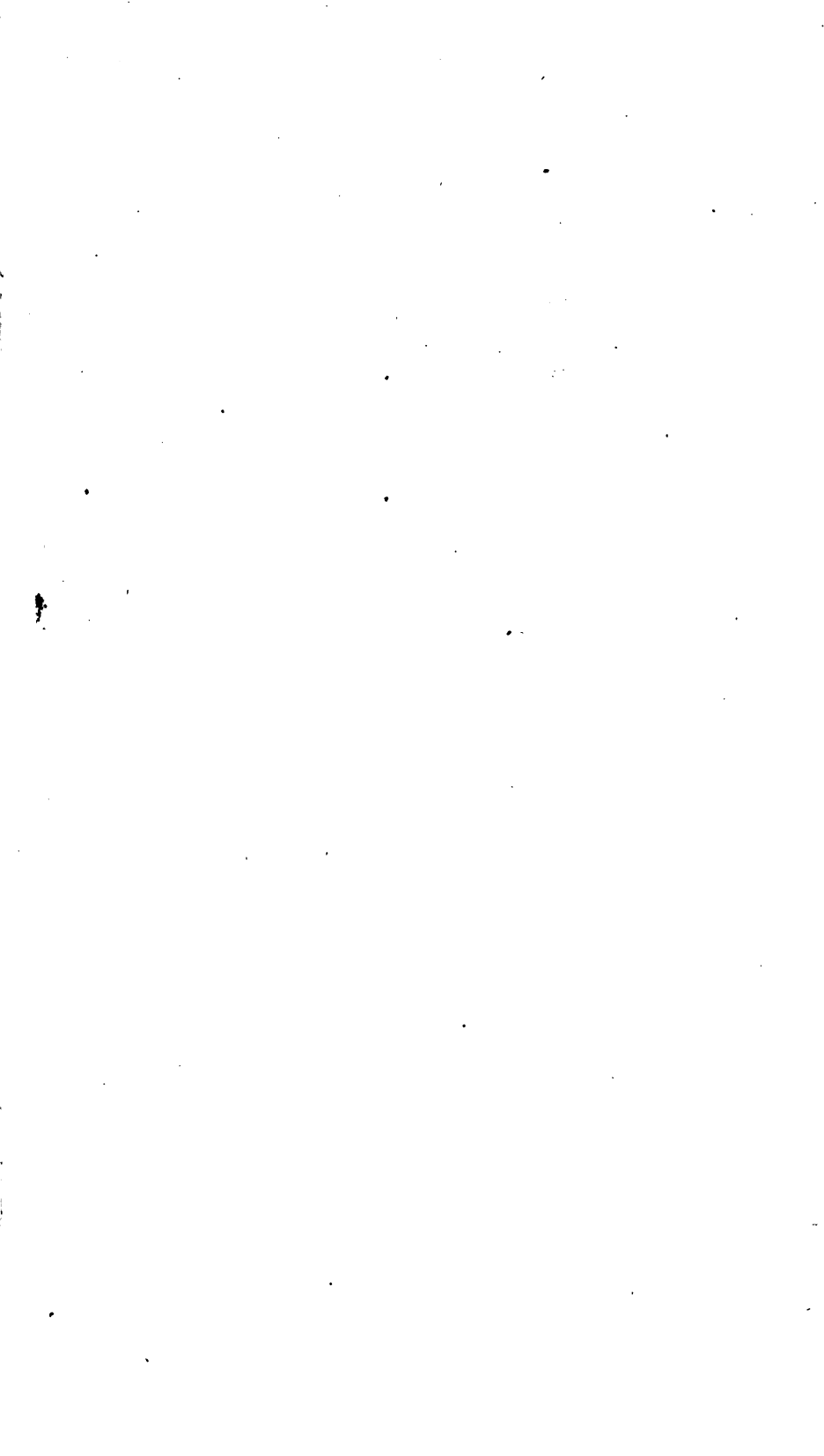


HX T8KB W

22 1/2 7

US 148.67.10.5







*Jones, Isaac.*

THE  
MANDATE OF GOD,  
FOR  
**ISRAEL'S ADVANCEMENT:**

A  
**S E R M O N,**

DELIVERED IN TRINITY CHURCH, MILTON, AND ST. MICHAEL, LITCHFIELD, Nov. 5, 1845;

BEING ONE HUNDRED YEARS SINCE THE FORMATION OF THE  
EPISCOPAL CHURCH IN THE TOWN OF LITCHFIELD, CONN.,

BY ISAAC JONES, A. M., RECTOR:

---

Remember the days of old, consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee.

SONG OF MOSES.

LITCHFIELD:  
PRINTED AT THE ENQUIRER OFFICE.  
1846.

US 148 67.10.5

HARVARD COLLEGE LIBRARY

1864. Dec. 20

Gift of  
Geo. Brinley Esq.  
of Bristol

Entered according to act of Congress,

BY REV. ISAAC JONES,

In the Clerk's Office of the District of Connecticut, in the year 1846.

*To the Churches of St. Michael, St. Paul, and Trinity, in Litchfield, Conn., and all that call upon the name of the Lord in every place, "with a pure heart and humble voice," the Author of this Centennial Discourse wishes grace and peace from God our Father, and from the Lord Jesus Christ.*



**An august and beautiful Fabric—Venerable for the  
Antiquity—venerable from those Glorious, and now  
Glorified, Luminaries, Saints, and Martyrs, who laid  
The foundation of our Church on the Rock of Ages.**

# SERMON.

---

*"Speak unto the children of Israel, that they go forward."*  
Ex. xiv. 15.

MY BRETHREN :

AFTER the flood, in the earlier ages, says that learned orientalist, Sir *William Jones*, "there is no history extant unmingled with fables, except that of the turbulent, variable, but eminently distinguished nation, descended from Abraham."\*

In the Sacred Volume, we have the memoirs of this wonderful nation, the nation of Israel; a nation chosen of God, preeminently favored, and descended from this friend of his.

In the arrangements of unerring Wisdom, he was selected and directed to leave his native land in Ur, in Chaldea, for another. He was informed that a "great nation would spring from him—that he should be blessed—that his name should be great, and that he should be a blessing." It was declared that in him "all the nations of the Earth should be blessed." He believed it, and unhesitatingly obeyed the divine mandate. He went forward. After his removal from Egypt in consequence of a famine, "he dwelled in the land of Canaan." While a resident there, God renewed his promise; the land which he beheld should be his, and his descendants, forever; they should be "as the dust of the earth, through its length and breadth." "Then Abraham removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." Canaan is again pro-

\**Jones' Works*, vol. iii., p. 203.

mised, and confirmed by a sign and a vision. No sooner does the Lord speak than he goes forward, in defiance of all opposition. And the reason was this: it was the divine command, and the right march to the promised land of Palestine; there his descendants would be populous and mighty—there would arise eminent poets and prophets, who would predict in strains of unrivalled eloquence the advent of Messiah, and the future glory of his kingdom. His illustrious descendants, Isaac, Israel, and Joseph, believed it. At the head, stood their eminently holy and venerated ancestor. He went forward; he held his course unfaltering, undismayed. The firmness of this nobleman of nature, calls to reminiscence the description of the just and independent man, by the poet of Verona:

“The man who is just, and settled in his determination, not the ardor of citizens pressing onward to hurtful measures, not the countenance of a threatening tyrant can move him; should the world fall upon him, in ruins, it would strike him undismayed.”\*

Such was Abraham. Says the inspired Paul, “By faith, Abraham, when he was called to go out unto a place which he should afterwards receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.” And the same Apostle says of his descendants, “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever, *Amen*.”

In the sojourn of the Israelites in Egypt, the augmentation of their numbers was immense. God was about to accomplish a more interesting and important revolution than any that had ever occurred. He raised up an illustrious Deliverer, to effect

---

\* Horace.

the first grand liberation of a portion of the human family, from slavery and despotism. This was *Moses*, son of Amram and Jochebed, with talents of the first order; learned in all the wisdom of the Egyptians, and in the most improved and powerful court in the world; a personage who had derived his knowledge of the young morning of the world's primitive existence, and subsequent accounts, not through the conduits of Egyptian literature, but from the inspiration of God. Here was their leader, in whose writings are recorded the first efforts of the historian, the poet, the orator, and the law-giver—with a mind unawed by faction and opposition, undismayed through fear of danger or difficulty, by provocation, reproach, or distress—with a name immortal in the sacred volume and in the temple of memory. This chosen servant went forward, and accomplished the most important revolution that has been recorded in the sacred volume and in the annals of ancient time. Under his guidance, they went out of Egypt in haste, and were pursued by "Pharaoh, his chariots, and his horsemen." And when they were between an immense army and the Red Sea, they were dismayed and disheartened. There was no retreating. They must advance, and they will assuredly be triumphant over all their enemies, however numerous and powerful. And the Lord said unto Moses, "Speak unto the children of Israel, that they go forward." The rod was lifted up in his hand, and the Red Sea was divided for their passage and deliverance. The Egyptians attempting to pursue them, "the Lord overthrew them in the midst of the sea. And the waters returned, covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." According to *Demetrius Phalærus*, one hundred thousand perished in this expedition. This signal deliverance of "the children of Israel" who were commanded to "go forward," was celebrated in a sublime song of adoration, thanksgiving and praise—with music, instrumental and vocal. What heartfelt gratitude must have been manifested by this immense congregation for this emancipation from slavery, and for the enjoyment of the blessings of freedom!

An Apostle says: "Now all these things happened unto them for examples: and they were written for our admonition, upon whom the ends of the world are come."

My Brethren: Truth is the majesty of all ages; it is mighty and will prevail. The truth is disclosed, and all the kings and tyrants of the earth cannot confine it.

"The church of the living God, the pillar and ground of the truth," is an assemblage of Christians, the true Israelites, encompassed with numerous and powerful adversaries, before and behind. To instruct and guide them in their onward course, he has appointed a divinely *subordinated* ministry to be with it, "even unto the end of the world." Christ, the Head and Saviour of the body, says in their commission, "Speak unto the children of Israel, that they go forward" Say unto them, Quit yourselves like men; you are in a militant state; your course is onward and upward. To retreat is everlasting disgrace and destruction; and to win, is "a crown of glory that fadeth not away."

I have selected these words as appropriate to the centennial anniversary that has convened us in the House of Prayer.

The Zion of God is "the perfection of beauty." Says the Right Hon. Edmund Burke—"The solemnities of religion are, in our ritual, performed with modest splendor, with unassuming state, with mild majesty and sober pomp." Such was his judgment of the Church of England, and such is the judgment of multitudes of her American daughter.

The Church! what is it? An anonymous American Poet says:

"A band of faithful men,  
Met for God's worship in an upper room,  
Or canopied by midnight's starry dome  
On hill-side or lone glen—  
To hear the counsels of his holy word,  
Pledged to each other and their common Lord."\*

Dr. Cotton Mather, describing the existence of a *new* Church in the land of New England, reformed and distinct from that

within which he was associated, in a work entitled, "Good Men United," in the spirit of prediction says :

"The period hastens for a new reformation, when it is likely none of our very best parties will be, in all things, counted the standard of what shall prevail in the world ; but our holy Lord God will form a new people of these good men, that shall unite in the articles of their goodness, and sweetly bear with one another in their lesser differences."\*

Is this so ? To what portion of Protestant Christendom do these words of an ancient and learned Divine of New England better apply than to the Church of England, and her American daughter ? In the language of "the man after God's own heart," Israel's psalmist and poet, every devout worshiper may say, "Walk about Zion, and go round about her ; tell the towers thereof, mark ye her bulwarks, consider her palaces ; that ye may tell it to the generation following."† This is a delightful walk, and it will most assuredly well repay the visitor. How important then to its welfare and renown, is a learned, pious, and evangelical ministry !

Dr. Robert South, of England, speaking of an illiterate and visionary ministry, says :

"It sometimes happens that a man runs his head against a pulpit, who might have been very serviceable to his country at the plough."

In accordance with this, the late learned and eloquent Dr. John Mason, of New York, remarks :

"Now ignorance is not so well adapted to instruct us, as knowledge is ; nor can stupidity acquire or apply knowledge as talent can. God employed an ass to rebuke the madness of a prophet ; but it does not follow that other asses are destined to a similar office, and are expected to bray as they encounter a prophet."‡

"Speak unto the children of Israel, that they go forward."

This command of the King of nations and saints, has been obeyed in every age. With an evangelical, learned, and a di-

† "Good Men United," pp. 26, 27.

‡ Psalm xlviii. 10, 13.

† Vol. iv. p. 244.

vinely subordinated ministry, the church militant has moved onward, and upward, unfaltering and undismayed. So the Grecian Pollux, in an address to Commodus, the Roman emperor, describing the course of a ship on the troubled ocean, says : " She is tossed with tempests, she trembles, she drives about here and there—she is thrust forward and backward—she is inundated with the waves, and driven downward—she is plunged—she is overwhelmed—she upsets—she rises again—she goes forward." So that ancient and eloquent orator of Antioch, St. John Chrysostom, describing the onward, upward, and steady course of the church militant, says : " Invaded by war, she conquers ; surrounded with treason, she extricates herself ; corrupted, she recovers, and shines brighter ; wounded, she falls not under her wounds ; beaten by the storm, she suffers not shipwreck ; waxing in years, she decays not ; she wrestles, and is not vanquished." No edicts have proved her overthrow ; no Nero, who put so many innocent Christians to death at Rome—who went to the tower of Mæcenæ when the city was on fire, played on his harp, sung the burning of Troy, and openly declared, " that he wished the ruin of all things before his death ;" no Domitian, no Dioclesian. She has triumphed over the climate, over the laws that have been made in it against her, and over the legislators that made them. The divine promise of its holy Founder has ever been, and ever will be verified : " No weapon that is formed against thee, shall prosper." The *clarum et venerabile nomen*, the illustrious and venerable names of many martyrs and talented advocates, have been recorded in her annals, with peculiar honor.

It was in the arrangements of unerring Wisdom, that the Church militant should exist in the Western world, and that multitudes should be " added unto her daily of such as shall be saved." The divine promise shall be verified : " The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

Thus Herbert, famed poet of the British isle, looking into the dim future, and contemplating the near, the onward, and the upward course of the new Episcopal church in the Western world, says :

"Religion stands on tip-toe in our land,  
 Ready to pass to the American strand ;  
 When height of malice, and prodigious lusts,  
 Impudent sinning, witchcrafts, and distrusts,  
 (The mark of future bane,) shall fill our cup  
 Unto the brim, and make our measure up.

\* \* \* \* \*

Yet as the Church shall thither westward fly,  
 So sin shall chase and dog her instantly :  
 That when they have accomplished the round,  
 And met in the east, their first and ancient sound,  
 Judgement may meet them both, and search them round."

It has been said, that the publication of these lines (written more than two centuries ago,) predicting the commencement of the church, opposition to her by its adversaries, its onward, and triumphant course, amid the hills and vallies of this Western world, gave great offence.

It was of the Lord that "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," should flee "into the wilderness, where she hath a place prepared of God," in America ; where she might be the repository of wisdom, and keep the commandments of God, and have the testimony of Jesus.\* And it is in the arrangements of unerring Wisdom, that Christianity, in its onward and upward course, should be connected with its divine organization ; more, that its purest body should advance (notwithstanding the opposition of "principalities, and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places,") by an augmentation of numbers, and acquire a singular superiority, aiming at the glory of the Eternal Trinity, and in her missionary efforts for the conversion of the world. What a promise is given to her by the divine Founder of Christianity ! "I say unto thee that thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it." Even in our loved native land, no efforts of adversaries, however multiplied and powerful, have accomplished her overthrow ; and we may say in the language of Israel's psalmist and poet, "The Lord of hosts is with us ; the God of Jacob is our refuge."

---

\* Church Militant, pp. 206, 209.      † Rev. xii. 1, &c.



Is such her onward, upward, steady, militant, and triumphant course, in defiance of all opposition? And is such the advancement of the ancient Protestant Episcopal Church in this and distant lands? To her friends who are advocates of primitive truth and apostolic order, I would say, "Be of good cheer; ye who are the followers of Christ, the true Israelites." To her friends who have apprehended danger from the recent controversy that has existed in an important and influential Diocese of the American Union, I commend the following beautiful and appropriate passage from the conclusion of an able article on the "Oxford Tractarian School," in the last number of the *Edinburg Review* :

"Let us never forget that Christianity was planted, and has grown up in storms. Discussion has always been favorable to it, and has ever been so. Let the wintry blast come. It will but scatter the sere leaves and snap off the withered branches; the giant tree will only strike its roots deeper into the soil, and in the coming spring-time put forth a richer foliage, and extend a more grateful shade."\*

"Out of Zion, the perfection of beauty, God hath shined."†

Thus far have I considered the onward, upward, and triumphant course of the Episcopal militant church, in the revolution of ages, surrounded by enemies on every side: and in the historical account which is now to be given of her origin and progress in this town of our residence, I trust, that no asperity or bitterness will be found in this centennial discourse, unbecoming a Christian minister, or the spirit of the "meek and lowly" Jesus, who came "not to destroy men's lives, but to save them." And I would say to the sincere and religious of other denominations who love the Lord Jesus Christ, what his apostle said to his beloved brethren at Philippi: "Nevertheless, wherunto we have already attained, let us walk by the same rule, let us mind the same thing."‡

My Brethren :

We are assembled here in this house "where prayer is wont to be made," and on this centennial anniversary, to declare

---

\* A. D. 1843.

† Psalm l. 2.

‡ Phillip. iii. 16.

what God hath done for us, from the commencement of our infant church, and its advancement to the present time : one century having been completed this present day.

---

*Commencement of the Episcopal Church in Litchfield, in the county of Hartford, and colony of Connecticut, Nov. 5, 1745.*

Among the distinguished band of pioneers, were those who were eminently instrumental in the early introduction of the Episcopal Church into this county, and particularly the towns of Litchfield and Washington. Among these, was one particularly distinguished. This gentleman was Mr. John Davies. He came to this country from the parish of Kinton, in Herefordshire, England, and purchased in the year 1735, a tract of land then known by the name of Birch Plain, and included within the limits of the town of Litchfield, but by subsequent changes in the geographical boundaries of that town, for the formation of the new town of Washington, now set off to the latter, and known by the name of Davies' Hollow.\* This son of the British isle, was warmly and devoutly attached to the Episcopal Church. He was, for a considerable time, the *first and only* Episcopalian in the town of Litchfield, being an extensive landholder, and devotedly attached to the Church of England, gave a tract of fifty-two acres to the Episcopal Church, and conveyed it by a deed, which bears date April 4, 1747. It was upon this ground that the first Episcopal house of worship in the town of Litchfield, was built, and was situated about one mile west of where St. Michael's Church now stands. This land was afterwards sold, and the money which was obtained by the sale of it, together with the amount realized by the disposal of another piece of ground lying near it, and given to the Church by another member of the parish, Mr. Daniel Landon, was vested in a permanent fund, the interest of which is now annually applied to the support of preaching in the parishes of Litchfield, Bradleyville, and Milton, all of which were then in-

---

\* Rev. Mr. Hitchcock's Biographical Sketch of the Rev. Thomas Davies, A. M., p. 9.

cluded within the limits of the original parish of Litchfield. After the bestowment of land, Mr. Davies also contributed very largely towards the erection of the first church, (in 1749,) and gave it the name of St. Michael's Church. He lived to a good old age, and died November 22, 1758, and was brought for interment seven miles from the place of his residence, to the burying ground contiguous to the spot where the church then stood which he had founded and fostered by his munificence. He ordered gifts of mourning apparel to be made to his friends who had been his cotemporaries and colleagues in the building of St. Michael's Church. There is no monument now standing to record his age or time of death. But the Episcopalians of Litchfield will have reason to revere his memory as identified with the origin and best temporal interest of their parish, and to cherish the remembrance of his liberality with gratitude.\*

This distinguished benefactor of the church, in a few years, was united with others in the formation of a new church in this ancient town, as appears from the following :

“Account of the beginning of the conformity to the Church of England, in Litchfield, in the year 1745 ; which was called on the 5th day of November by Jacob Griswold, Joseph Kilborn, John Davies, James Kilborn, Thomas Lee, Samuel Kilborn, Abiel Smith, Joseph Smith, Abraham Kilborn, Elijah Griswold, Isaac Bissel, William Emmons and Daniel Landon.”

This account was copied from the blank leaf of a Bible, owned by Mrs. Deborah Plumb, wife of Mr. Ebenezer Plumb, daughter of Elijah Griswold, grand daughter of Capt. Jacob Griswold, and mother of Rev. Elijah Plumb, an excellent minister of the Episcopal Church, who died a few years since at Northumberland, Pennsylvania, beloved and respected, by all who were acquainted with him.

The first religious service, after the English ritual was performed by the Rev. Dr. Samuel Johnson, President of King's College, afterwards called Columbia, in the city of New-York, and afterwards Rector of Christ Church, Stratford.

---

\* Hitchcock's Sketch of the Life of Rev. Thomas Davies, A. M., pp. 13, 14. Manuscript of Capt. Daniel Landon, in the possession of the writer,  
ISAAC JONES.

In 1747, Mr. Davies gave another proof of his regard to the church in Litchfield, as appears from the following in the town records :

"To all people to whom these presents shall come greeting. Know ye that I, John Davies of Litchfield, in the county of Hartford, in the colony of Connecticut, for and in consideration of the love and affection I have, and bear for and towards the people of the Church of England, in the said town of Litchfield, and securing and settling the service and worship of God among us according to the usage of our most excellent Church, within said Litchfield, at all times forever hereafter : and also for the love and good will I have for Mr. Samuel Cole of Litchfield, aforesaid, do therefore demise, lease, and to farm, let to the said Samuel Cole,\* his heirs and assigns, for and during the term of nine hundred and ninety-eight years, to the use of the Society for the Propagating the Gospel, and their successors, for and during the full term aforesaid, (which Society were incorporated by letters patent under the great seal of England,) fifty acres of land in said Litchfield ;

"Also about two acres of land adjoining the said fifty acres, running from the said fifty acres west, over a run of water to a rock.

"To have, and to hold the said demised and leased premises, with all the privileges and appurtenances thereunto belonging, to him, the said Samuel Cole, his heirs and assigns, for and during the full term aforesaid, for the use, benefit, and behalf of the said Society for the Propagation of the Gospel, and their successors, to be by the said Society applied and appropriated for the benefit of the Episcopal minister for the time

---

\* Says the Rev. Mr. Hitchcock:—The above mentioned Samuel Cole, in whose favor the deed for the conveyance of this land in the parish of Litchfield was drawn, is said to have been a lay reader in that church, and probably officiated in that capacity on Sundays, when there was no preaching. He is said to have had the generous offer of money from the Rev. Mr. Davies to defray his expenses to England, in case he would allow himself to be sent there for the purpose of receiving ordination. But it is probable that this measure was never carried into effect, as we find him in the abstract of the proceedings of the Society for Propagating the Gospel in Foreign Parts, for the year 1769-70, "appointed a school-master for the people of Claremont, in the Province of New-Hampshire, having been strongly commended to that situation by the people themselves, and the clergy of Connecticut."

being of the Episcopal Church, in Birch Plain, in said Litchfield, and to his successors for and during the full term aforesaid, and to and for no other use, intent, or purpose whatsoever. And I, the said John Davies, for myself and heirs, executors, and administrators, do covenant and promise to and with the said Samuel Cole, his heirs and assigns, that the said Samuel Cole shall, and may, from time to time, and at all times, for and during the full time aforesaid, for the use and benefit of the Society aforesaid, lawfully, peaceably, and quietly have, hold, use, improve, occupy, possess, and enjoy, the premises: he, and his heirs, yielding and paying therefor one pepper corn annually, at or upon the feast of St. Michael, the Archangel, if lawfully demanded. In witness whereof, I have herunto set my hand and seal this fourth day of April, in the twentieth year of his Majesty's reign, George the Second, of Great Britain, &c., King, Annoque Domini, 1747.

[A SEAL.]

JOHN DAVIES."

In a few months after this donation of Mr. Davies, a house of worship was erected. "It was raised April 23, 1749. It was covered, seats were made, and it remained in this condition more than twenty years, with the exception of a pulpit, reading desk, chancel, &c."\* It was named St. Michael by Mr. Davies. This "first church was erected nearly opposite the carriage manufactory of Mr. William Lord, about one mile westerly of the Court House."† Divine service was performed in it on the first day of assembling by the late Rev. Richard, since called Dr. Mansfield, of Derby. Its first minister was the Rev. Solomon Palmer. He had been installed a Congregational minister of South Cornwall, August, 1741. In 1754, he conformed to Episcopacy, and so informed his congregation, to their great surprise and sorrow. He went to England, and in consequence of the sickness of the Bishop of London, was ordained Deacon and Presbyter, by the Rt. Rev. Zachary Pierce, Lord Bishop of Bangor, the same year, and returned to this town, and assumed the pastoral care. As a missionary, he received the annuity of £40 from the venerable Society in

\* Mrs. Anna Dickinson's Narrative.

† Woodruff's History of Litchfield, p. 27.

England. He was very active in promoting the best interests of the church over which he presided. Having addressed a letter to the Society in England, dated Nov. 7, 1770, to empower him to sell the present glebe in Litchfield, and to purchase one more convenient, he received the following communication :

Letter to Rev. Solomon Palmer, Missionary of St. Michael's Church, Litchfield, by Daniel Burton, Secretary.

"Reverend Sir,—I have received your letter of the 7th of November last, and in pursuance of your request in it, &c., send inclosed the Society's letter of Attorney to empower you to sell the present glebe at Litchfield, and to make a new purchase of such as will be more convenient. The Society have perfect confidence, that you will dispose of the present land for an adequate price, and take care to secure the new glebe in the most effectual manner for their use and the benefit of their future Missionaries; and only desire you to have the opinion and advice of your neighboring brethren, and those who may assist you in the best manner on this occasion.

I am, Reverend Sir, your affectionate and faithful humble servant,

D. BURTON.

The Rev. Mr. PALMER, of Litchfield."

The next is the accompanying document to this Episcopal Missionary.

### MR. PALMER'S POWER OF ATTORNEY

FROM THE VENERABLE SOCIETY IN ENGLAND, FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

A. D. 1771.

The power of attorney referred to in the above is as follows:

"To ALL TO WHOM these presents shall come, the Society for the Propagation of the Gospel in Foreign Parts, sends Greeting: WHEREAS by a certain Deed, Poll, or Instrument in writing, bearing date on or about the fourth day of April one thousand seven hundred and forty-seven, John Davies of Litchfield, in the county of Hartford and colony of Connecticut, demised to Samuel Cole of Litchfield aforesaid, being part of the Land laid in the Parsonage Right in Litchfield, leased to him

by Daniel Landon of Litchfield, bounded on the North by the ground of the said Daniel Landon, on the West by the Highway in part, and in part by undivided lands, on the South by the lands of Moses Stoddor in part, and in part by the lands of Josiah Griswold, and on the East by the highway, and also about two acres of land laid out to him, the said John Davies, adjoining the said fifty acres, running from said fifty acres West over a run of water to a rock with stones laid thereon, and bounded East by the said fifty acres in part by land laid out to John Bird, and on the West by a highway, and on the South by the lands of the said John Davies. To Hold to the said Samuel Cole for the term of nine hundred and ninety-eight years for the use, benefit and behoof of the said Society for the Propagation of the Gospel and their successors, to be by the said Society appropriated for the benefit of the Episcopal Minister for the time being of the Episcopal Church in Birch Plain in Litchfield aforesaid and to his successors for the term aforesaid : And Whereas by a certain Deed Poll of Feoffment, bearing date on or about the said fourth day of April, one thousand seven hundred and forty seven, Daniel Landon, of Litchfield aforesaid, conveyed unto Jacob Griswold and Joseph Kilborn and their Heirs, a certain tract of land in Litchfield aforesaid, lying westward of the Great Pond near a mountain called little Mount Tom, containing by estimation fifty acres more or less, bounded as follows, from the Southwest being a heap of stones by a highway running East one hundred and forty-seven rods by John Davies's land to a heap of stones, from thence North fifty-six rods by a highway to a heap of stones, from thence Westward by the said Daniel Landon's ground one hundred and twenty-seven rods to a heap of stones, from thence Southwestward by a highway twenty-three rods, and from thence Southward thirty-nine rods by a highway to the first mentioned boundary. To Hold unto the said Jacob Griswold and Joseph Kilborn, their heirs and assigns, to the use, benefit and behoof of the said Society for the Propagation of the Gospel in Foreign Parts, and their successors forever, to be by the said Society, applied and appropriated for the benefit of the Episcopal Minister for the time being

of the Episcopal Church in Litchfield aforesaid and his successors ; Now Know YE, that the said Society for the Propagation of the Gospel in Foreign Parts, hath nominated, authorized, constituted and appointed ; and by these Presents, (sealed with the common seal of the said Society,) doth nominate, constitute and appoint the Reverend Solomon Palmer, Clerk Missionary at Litchfield aforesaid, Cornwall and Great Barrington in the said colony of Connecticut, their true and lawful attorney, for and in the name of the said Society to sell and dispose of the lands and grounds in the before recited Deeds or Instruments, or either of them mentioned together, or in parcels, as shall be found most convenient, for the best price or prices that can be reasonably had or gotten for the same, and upon any such sale or sales to enter into, sign, seal, execute for, and on the behalf and in the name of the said Society, any contract or contracts, agreement or agreements necessary or proper for the carrying such sale into execution, and also to sign, seal and execute for and in the name of the said Society, all such deeds, instruments, conveyances, assurances, as shall or may be necessary and proper for assigning, transferring, conveying, and assuring such estate, right, title and interest, as the said Society hath or is entitled to therein, or in any part thereof to the person or persons who shall purchase the same and his, her or their heirs, executors, administrators, and assigns, respectively. And also to do all other acts necessary for the completing the said purchases as fully and effectually as the said Society could or might do under their Common Seal for the same purpose. And also upon the execution of such conveyance or conveyances as aforesaid, to receive from the purchaser or purchasers the purchase money for which the same shall be sold, and on receipt thereof to sign or execute for or in the name of said Society proper and sufficient receipts or discharges for the same, and also to lay out the said purchase money as soon as conveniently may be after the same shall be received, in a proper purchase or purchases of other lands, tenements or hereditaments, to be conveyed to the use of the said Society and their successors for ever, to be by them appropriated for the benefit of the Episcopal Minister



of the Episcopal Church of Litchfield aforesaid, and to his successors forever, and to all such acts as shall be necessary on the part of the said Society for the completing such last mentioned purchase or purchases, and for obtaining proper and sufficient conveyances and assurances of the lands, tenements and hereditaments so to be purchased to the use and purpose aforesaid. In Witness whereof the said Society hath hereunto set their common seal this \* \* \* †

But the labors of this Missionary were now to cease. "And the time drew nigh that Israel must die." This excellent Missionary departed this life in November of the same year. The following is a memoir of him :

Rev. Solomon Palmer, A. M., was born in Branford, New-Haven County, in 1709. He graduated at Yale College, September, 1729. He is said to have been licensed and settled in the work of the ministry in one of the churches on Long Island, and after a residence of some years on that Island, resigned. "On the third Wednesday of August, 1741, he was installed to the pastoral office over the Congregational Society in Cornwall. He continued with them in peace, until March, 1754, when on the Sabbath, to the great surprise of the people, he declared himself to be an Episcopalian in sentiment."† In the same year he went to England for orders. In consequence of the sickness of the Bishop of London, to whom he applied, he was, at the request of that prelate, ordained Deacon and Presbyter by the Rt. Rev. Zachary Pierce, Bishop of Bangor, the same year. He was sent as a Missionary from the venerable society, for Litchfield and Cornwall, Conn., and Great Barrington, Mass. As a remuneration for his services, he was allowed by the society £60.§ In 1763, he was called to the charge of Trinity Parish, New-Haven. After the death of Rev. Mr. Davies in 1766, he returned to Litchfield, and died

---

† The rest is wanting. Copied from the original in my possession.

Attest, ISAAC JONES.

‡ Dr. Trumbull's History of Connecticut, vol 2, p. 111.

§ Letter of William Livingston, Esq., to the Bishop of Landaff, A.D. 1767, afterwards his Excellency William Livingston, Governor of the State of New-Jersey; distinguished as a writer in the American Revolution, and for a poem entitled "Philosophic Solitude."

in the pastoral care of St. Michael's Church, Nov. 2, 1771, aged 62. In 1811, a small grave stone was standing near the church in a dilapidated state, and on it was placed the following inscription, composed by his respectable friend and parishioner, Capt. Daniel Landon :

Sacred  
to the memory of  
the Rev. Solomon Palmer,  
first Episcopal Minister in  
Litchfield, Conn.,  
who died Nov. 2, 1771,  
in the 63d year of his age.

When he shall rise and leave the grave,  
He'll see the souls he sought to save.

An aged lady and cotemporary, says of this divine :

"The welfare of the church was his greatest concern, and while he lived, did all that was in his power to promote it. He was a faithful servant of his Redeemer, a pattern of piety, and a model of patience under affliction ; and his last prayers were answered respecting his death, that he might sleep in Jesus, and be at rest."\*

The successor of the Rev. Mr. Palmer was the Rev. Thomas Davies, A. M. He was born in Kinton, Herefordshire, Eng., Jan. 2, 1737, and came to this country with his father in 1745. He graduated at Yale College in 1758. He was ordained Deacon by Archbishop Secker the 23d of August, 1761, and by the same Right Rev. Prelate, priest, on the following day. He was appointed Missionary to Litchfield County, Sept. 11, 1761, but the town of Litchfield was not included in that appointment. He became the Minister of St. Michael's Church, however, on the resignation of Mr. Palmer, as early as Dec. 28, 1763, at which time he addressed a letter to the Venerable Society in reference to his labors here. He was an eloquent preacher, and well sustained the dignity of the pastoral office. The following is recorded on his monument :

---

† Mrs. Anna Dickinson's Narrative of the Church in Litchfield.

In Memory of the  
 Rev. Thomas Davies,  
 A faithful servant of Jesus Christ,  
 An active, worthy Missionary  
 From the Venerable Society in England,  
 who departed this life

May 12, 1766,

in the thirtieth year of his age.

He met death with the greatest christian fortitude,  
 being supported, by the rational hope of a blessed immortality.

The sweet remembrance of the just,  
 Does flourish, now he sleeps in dust.

*Vita bene acta, jucundissima est recordatio.\**

After the death of the Rev. Mr. Palmer, Mr. Benjamin Farnham, a candidate for orders, officiated in St. Michael's for a short time. He is represented as a young man of talents and piety, as preparing to go to England for orders; but was prevented "by the unexpected arrival" of an English Missionary.†

In the year 1772, the Rev. Richard Moseley was sent as a Missionary by the Venerable Society in England, but he was never recognized by the congregation of St. Michael's Church, and consequently he returned in the autumn of 1773. He went aboard the Admiral Lord Gambier after the commencement of the American Revolution, and returned to his native country, where it is presumed he died, but on what day, month or year, is unknown. This misunderstanding between Mr. Moseley and the people caused a suspension of money from the Society in England for the year 1773. The writer of this discourse is indebted for this information to the late Seth Landon, Esq.

But on due representation of facts the annual donations were restored, as appears from the following letter of Dr. Caner, of Boston :

---

\* For other particulars of his life, they are recorded by the Rev. Mr. Hitchcock of Woodbury, and published by Stanley & Chapin, New-Haven, 1843.

† Mrs. Anna Dickinson's Narrative of the Church in Litchfield.

"Gentlemen,—The letter of suspension I was obliged to write you in May last, was very painful and uneasy to me. I have now the pleasure to write you on a subject much more agreeable to my own disposition and inclination, which is the removal of that suspension. A letter received from the Society the 19th inst. dated the 18th of October, among several other matters, has in it the following passage, viz: "I have still another letter to acknowledge from you, good Sir, dated the 23d of July; the effect of which upon the Society hath been to revive the Mission at Litchfield, and continue the Tenant on the Glebe" And a little after, "as to Litchfield the Society's allowance to the next Missionary will be £20 only, not by way of punishing an offence, which they forgive, but in consideration that the Mission is much increased in numbers since the appointment of Mr. Palmer, and consequently more able to provide for a Minister. This instance of the Society's goodness is a further proof their high regard to your recommendations."

I congratulate you, gentlemen, on this your restoration to the Society's favor, and hope you will take the first opportunity to write to that venerable Body, and acknowledge their goodness.

I pray God to give his blessing to your infant Church, that it may increase abundantly both in numbers and in grace.

I am, with due respect, gentlemen, your sincere friend and humble servant,

HENRY CANER.

Boston, January 24th, 1774.

---

To the Church Wardens of the Church of England, in Litchfield, or either of them.

Gentlemen,—I have just received a letter from the Rev. Dr. Caner, by which it appears that, in consequence of my letters to him last summer, he recommended your case to the Venerable Society, the effects of which afford me the greatest satisfaction, as he acquaints me it has produced a revival of the mission at Litchfield, and liberty for the present tenant to continue on the Glebe, (as you are doubtless more fully informed of by the enclosed.) The people at Litchfield will doubtless

esteem themselves under obligations of the warmest returns of gratitude to the good Dr. for the part he has acted in their behalf. Their acknowledgments to the Society for their goodness, certainly will not be forgotten. I have only to recommend to you, that all former bickerings may be laid aside ; and that most excellent precept of that Master whose servants we profess ourselves, of forgiving all real or imaginary injuries, may be religiously observed. That your future conduct may be such as shall merit the continuation of that most charitable corporation's favors, is the hearty prayer of your most obedient and very humble servant,

GIDEON BOSTWICK.

Great Barrington, Feb. 14, 1774.

P. S. I had like to have forgotten to acknowledge the receipt of your letter of November last, but as the desired effects have already taken place, you will be the least concerned about it."

---

The Rev. James Nichols, A. B., was successor to Mr. Moseley. He was born in Waterbury, Ct., and graduated at Yale College, in 1771. The same year he went to England for orders ; was admitted Deacon and Presbyter, but by whom is unknown. On his return he became Assistant Minister to Rev. William Magilchrist, Salem, Mass., and resigned Dec. 1774. He took charge of the church of St. Michael, April 20, 1775, and resigned in 1784. He is said to have been a very talented, eloquent and popular preacher. He removed to the State of Vermont, and died a few years since at a place called Landgate, at a very advanced age.

In the war of the Revolution, churchmen were generally attached to the Government of Great Britain as were their Ministers : but not all of them, however. The ministers derived their support from the Venerable Society for the Propagation of the Gospel in Foreign Parts. For their adherence to the royal cause, they were troubled and suffered much. So were they in this town. "The war coming on, the salaries from England ceased. Churchmen became unpopular. They were persecuted throughout the war of the Revolution. The church of St. Michael was a mark for the maliciously disposed, and the

windows stood as shattered monuments of the vengeance of adversaries. When Gen. Washington passed through Litchfield in the Revolutionary war, the soldiers, to evince their attachment to him, threw a shower of stones at the windows ; he reproved them, saying : ‘ I am a *Churchman*, and wish not to see the Church dishonored in this manner.’ ”\*

After the close of the American war, the Church of St. Michael was incorporated by an Act of the General Assembly of Connecticut, and was organized according to law, the 26th of October, Anno Domini 1784.†

In 1785, a handsome address was drawn up by the Rev. Mr. Nichols, and signed with the name of, Mr. Daniel Landon Jr., with an accompanying vote of thanks, and a request for the appointment of a Justice of the Peace.

“To Mr. Jedediah Strong, and Mr. Abraham Bradley, Representatives to the General Assembly of Connecticut.

Gentlemen,—I have to inform you, that in the course of the last year, 1784, the Church people met at St. Michael’s Church, in Litchfield, to form themselves into a Society as the law required : being sensible of the privilege the honorable General Assembly had granted, they agreed to send an Address of Thanks for the same. Wishing the favor of a Justice of the Peace to adorn the Society, and for the benefit of the western neighborhood in common with us and the parts adjacent, they nominated Mr. Seth Landon with some others as a fit person to fill that office. I was appointed with the Rev. Mr. Nichols to form the Address, and insert the names ; but not being present when it was done, I saw it not. As witness my hand.

DANIEL LANDON, JR.

“Therefore, we the subscribers, freemen of the Corporation, promiscuously affix our names ; humbly praying that said Landon may be appointed to that office.

“Address to the General Assembly of Connecticut, by the Church people of Litchfield, praying that said Landon may be appointed a Justice.

[St. Michael’s Church, Litchfield, Conn., April A. D. 1785.‡

\* Mrs. Anna Dickinson’s Narrative of the Church in Litchfield.

† Parish Records of St. Michael’s Church, p. 1.

‡ Copied from an original paper belonging to the late Jedediah Strong.

Rev. Ashbel Baldwin, A. M., was born in Litchfield, Conn., March 7, 1757, and graduated at Yale College in 1776. He was ordained Deacon at Middletown, Conn., by the Rt. Rev. Bishop Seabury, August 3, 1785; and Presbyter by the same Prelate in Trinity Church, New-Haven, September 18th of the same year. The writer of this memoir was present on the occasion, and witnessed the ordination, in conjunction with that of the Rev. Philo Shelton, late Rector of the Church at Bridgeport, in the county of Fairfield. Mr. Baldwin's was the first ordination in the Episcopal form in the United States. He succeeded the Rev. Mr. Nichols as Rector of St. Michael's Church, Sept. 9, 1785, and resigned the rectorship, Oct. 28, 1793. He became Rector of Christ Church, Stratford, in 1795, and resigned in 1824. Since that time he has been engaged in the work of the ministry in Meriden, and at other places. He served as chaplain to a military band. He was Secretary of the Annual Convention of the Diocese of Connecticut for several years, and a member of the General Convention. He was son of Isaac Baldwin Esq., who was Clerk of the town of Litchfield 42 years. Mr. Baldwin is a resident in Rochester, in the State of New-York, and living, aged 88 years and 8 months. Mr. Baldwin was a gentleman of strong mental powers, of a lively and cheerful disposition, animated and eloquent in the pulpit, with a sonorous and distinct elocution; benevolent and humane, blending in his character many excellencies, in unison with lively and sarcastic sallies of gay good humor and wit. He is now, like aged Simeon, "waiting for the consolation of Israel."

Thus far I have given the historical Memoir of this Church on this centennial anniversary. The remaining part is placed in the Appendix, by the author of this Discourse.

In conclusion, I observe, we have risen from an infant to an adult state. We have gone forward like "the children of Israel," in our course, undismayed, unconquered by adversaries, and are destined, I trust, to be an ornamental part of the Church Catholic. And shall she survive every threatened desolation? Yes, she shall surely go from a militant to a triumphant state. Church of the living God! thy own preserva-

ion is sure, whether attacked by foes within or from without: "no weapon that is formed against thee shall prosper;" and every tongue that shall rise against thee in judgment thou shalt condemn. "And the sons of strangers shall build up thy walls." "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel." Thy name is, and shall be great and glorious. Onward, upward, and triumphant shall be the course of thy sons and daughters. When the great globe itself shall vanish, and, "like the baseless fabric of a vision, flee away and leave not a wreck behind," thou shalt survive its ruins; thou shalt flourish in immortal youth, and appear in a world of glory in all thy eternal grandeur. There, thy pious children of every nation shall be seen to intermingle; there, "the glorious company of the Apostles;" there, "the goodly fellowship of the Prophets;" there, "the noble army of Martyrs;" and there, thy bands of holy Ministers, who have turned "many to righteousness, shall shine as the stars for ever and ever." And may it be given unto us, of whatever name, to unite with "a great multitude that no man can number," in that spirit kindling anthem of salvation that shall know no end, around the throne of the Three One God.

I conclude with the salutation of St. Paul: "My love be with you all in Christ Jesus. Amen."



## APPENDIX.

---

*Facts relating to the history of the Church in Litchfield, collected from various sources.*

THE following is copied verbatim from the original manuscript\* by Capt. Daniel Landon :

"To be kept in memory, a short narrative of the Church in Litchfield, from the first beginning to the death of Mr. John Davis,† who came from England and settled in the south-west part of the township, and was the first and only churchman in Litchfield.

"A few years after, Mr. Samuel Coale‡ and a number of families in Northbury,§ declared their conformity to the Church of England. Mr. Davis being well acquainted with Mr. Coale, and hoping to share with them in future, advised him to go home for Orders, and he would give fifty acres of his own land to procure a Mission for Litchfield and Northbury. He also invited Dr. Johnson, of Stratford, to come and preach a lecture in the town.|| Soon after, a number of families in the western part of the town declared their conformity to the Church of England. I myself was one of them.

"Said Davis then advised us to assemble in the neighborhood, and Mr. Coale to read prayers for us and Northbury. We met in Capt. Jacob Gris-

---

[NOTES BY THE REV. MR. PAYNE.]

\* In the hands of Rev. Isaac Jones, to whom I am much indebted for the whole compilation of this Record.

† The name is now commonly written *Davies*.

‡ This name is now commonly written *Cole*.

§ Northbury is now Plymouth. It is probable that this measure of Mr. Cole's ordination was never carried into effect, as we find him in the abstract of the Proceedings of the Society for Propagating the Gospel in Foreign Parts, for the year 1769-70, appointed a schoolmaster for the people of Claremont, in the Province of New Hampshire, having been strongly recommended to that situation by the people themselves and the clergy of Connecticut.—*Rev. Mr. Hitchcock's Sketch*, p. 14.

|| This was the celebrated Dr. Johnson of the last century. He was born in Guilford, Conn., Oct. 14, 1656, and graduated at Yale College in 1714. He was ordained Congregational minister of West Haven (now called Orange,) but conformed to Episcopacy and went to England in 1722. He was ordained Deacon and Presbyter in 1723, and as a missionary for Stratford. He was elected first President of King's College, (since called Columbia,) in New York city, in 1754. He resigned in March, 1763, and became the Rector of Christ Church the second time, and died Jan. 1, 1772, aged 75.

wold's house,\* and he read prayers for us about two years, in which time I served as a Clerk and read prayers also. At length Mr. Davis advised us to think of building a Church so large as we were able. We had a meeting for that purpose, and contributed by subscription.

"But it was a query where to set it.† Some said up town; others at the narrow lane, still further west. But Mr. Davis advised us to set it on the Birch Plain near by, because there was a good place for a churchyard which should be connected with it.‡ We then began to get timber, and

---

The following inscription is on his monument in the Episcopal burying-ground, Stratford:

"M. S. Samuelis Johnson, D. D., Collegii Regalis, Natus die 14 to etab. 1696, Obiit. 6 to Jan. 1772.

"It decent dignity, and modest mien,  
The cheerful heart, and countenance serene;  
If pure religion and unsullied truth,  
His age's solace, and his hope in youth;  
If piety in all the paths he trod,  
Still rising vigorous to his Lord and God;  
If charity through all the race he ran,  
Still willing well, and doing good to man;  
If Learning, free from pedantry and pride,  
If Faith and Virtue, walking side by side,  
If well to mark his being's aim and end,  
To shine through life a Husband, Father, Friend;  
If these ambition in thy soul can raise,  
Excite thy reverence and demand thy praise;  
Reader, ere yet thou quit this earthly scene,  
Revere his name, and be what he has been.

MYLES COOPER."

\* This house stood between the old church and the dwelling now occupied by the widow of Timothy Churchill. The house was demolished some years since, except a small part of it which was removed to the opposite side of the street, and now forms the wing of Mr. William Lord's carriage shop.

† The following document is preserved here. It is in the hands of the Rev. Mr. Jones and was given to him by Seth Landon, Esq :

"Litchfield, Jan. 9th, 1781.

"Elijah Griswold, of lawful age, says, that John Davies, late of Litchfield, deceased, who deeded fifty acres of land to the use of said Church Episcopal, as he came from home to Church in Litchfield, used to call the plain whereon Isaac Bissell now lives, Birch Plain: and here he ever understood was the place Mr. Davies intended to have the church set. And (as there was a small piece of land not then laid out,) Mr. John Davies wished to have that land procured for the use of the Church; and that Mr. Davies afterwards consented that the Church should be moved from said Birch Plain about half a mile upwards to the place, where it now stands.

JAMES KILBORN, } Witnesses.  
DANIEL LANDON, }

his  
ELIJAH † GRISWOLD.  
mark.

‡ It is interesting to observe here the true Englishman. He loves to have the Church and Burying-yard together. So they ever should be. Much of the attachment which Englishmen have to their Church, arises from the fact that their dead, for many generations back, are buried beneath its roof or near its side. Would that the wish of Mr. Davies and been realized in Litchfield!

the laborers talked of the place and of drawing it near the aforesaid Birch Plain; but finally agreed to draw it as far as Capt. Griswold's, where we were assembled. Mr. Davis sent a man with a strong team to help draw it there, and we piled it up for one year. In the interim, Mr. Davis altered his former plan for a glebe, to get more land and nearer to the church. He bought fifty acres of meadow, and persuaded the people to buy fifty acres more, which they did—and he added two acres more, to connect it with a brook of water.

"This was originally parsonage land, originally granted to the town of Litchfield for pious uses, which made him the more fond of getting. The town gave me a lease and I gave him a lease, and he gave a lease of fifty acres to the society, in which there was two things a little peculiar, which I have to explain, for I was with him when he directed them to be written in conveying the land, and appropriating it for the use of the Church in Litchfield. He would have it mentioned in his will to be built on Birch Plain; the other was in consideration of one pepper-corn to be paid annually at St. Michael's, if demanded, by which name he meant to call the said church. This plain was undivided land, covered with Birch Stad-dles, a young growth; he called it Birch Plain to distinguish it from the other side of the road, which was covered with pitch pine, called Pine Plains, a name well known, and situate about the middle of the township, about seven miles distant from either corner.

"In all this we had in view the sending Mr. Coale home to obtain a mission for Litchfield and Northbury. When the year was ended, we began to build, and agreed to set it where it now stands; and Mr. Davis consented to it, assisted in it, hired a man to help cover it, but still urged us to get Birch Plain for the Church's use, no doubt thinking in time there might be a larger Church set thereon.

"Capt. Griswold got the land laid out, and told me he wanted the Church people should help pay for it. I told him I was willing; but it being neglected, he afterwards sold it to Isaac Bissell, whose homelot joined upon it. When the Church was fit to meet in, Mr. Davis would have it called St. Michael's, alluding to the lease, by which name it was called the first day when divine service was performed in it, by the Rev. Mr. Mansfield.

"After this, Mr. Davies lived to a good old age, and died, and was brought seven miles to his own Church, and was buried in the common burying place. He ordered gifts of mourning apparel to his friends who had been his cotemporaries and partners in building St. Michael's Church. Thus have I written what I know to be true.

"Witness my hand,

DANIEL LANDON,\* *Clerk.*

"At the request of the Church people."

---

\* This gentleman was the father of Seth Landon, Esq., and Nathan Lan-

The successor of Mr. Baldwin was the Rev. David Butler, (afterwards D. D.) He was born in Harwinton, in Litchfield county, A. D. 1763. Although educated according to the views of the Congregationalists of New England, he left them, and conformed to Episcopacy. He was ordained Deacon by the Rt. Rev. Samuel Seabury, D. D., in Trinity Church, New Haven, June 10th, 1792, and Presbyter by the same prelate at Middletown, June 9th, 1793. He became the Rector of St. Michael's Church, Litchfield, Nov. 28, 1794, and resigned Feb. 21, 1799. He became the Rector of Christ Church, Reading, Conn., April 17th, 1799, having the pastoral care of the Churches in Danbury and Ridgefield, in the same State. In 1804 he removed to Troy, and was instituted Rector of the parishes of Troy and Lansingburg, by Bishop Moore, in 1805. In connection with these, he had the pastoral care of a Church in Waterford. At length, he confined his labors to St. Paul's Church, Troy, and resigned the Rectorship of that Church about ten years since. Since that period, his services have have been only occasionally rendered. He died in the city of Troy, July 11, 1843, aged 80.

don, and grandfather of Capt. Seth Landon. He (next to Mr. Davies) may be regarded as the father of our Church, was born in 1714, at Southold, Long Island, and married to Martha Young, in the 22d year of his age, May 22, 1736, by the Rev. Jared Elliott. He afterwards removed to Litchfield, Conn. His grandfather, James Landon, was a native of Wales. Capt. Daniel Landon attended Church and read morning prayers, with an accompanying sermon, it being the Lord's day—went home and died in the afternoon, suddenly. The following is the inscription on his monument in the west graveyard :

Sacred to the memory of  
 DANIEL LANDON, of Litchfield,  
 who died July 11th, 1790, aged 77 years; who served  
 as Clerk to the Episcopal Church in Litchfield 40 years.  
 His God he served with pious zeal,  
 The sacred dome was his delight,  
 Far distant from his holy hill  
 He took his everlasting flight.  
 Lo! here I leave this earthly clay,  
 And fly beyond the etherial blue,  
 Unchained into eternal day,  
 To sing the praise of God anew.

*Composed by himself.*

Seth Landon, Esq., son of the preceding, was born in Litchfield, Conn., Dec. 18, 1749, and married to Anna Beach, Dec. 26, 1771. After the incorporation of the Church of St. Michael by the General Assembly of Connecticut, an Address of Thanks was voted, (as has been mentioned in the Centennial Discourse,) and with an accompanying request that he might have the appointment of Justice of the Peace. He, however, was not elected subsequent to this address, in 1785. He afterwards had this appointment, and sustained it for several years, as he did that of Warden of St. Michael's Church, with great credit and respectability. He was a gentleman of good mental powers, amiable in the relations of life, of strict honesty, unbending integrity, and exemplary piety. He died Feb. 4, 1832, aged 82.

"The chamber where the good man meets his fate,  
 Is privileged beyond the common walks  
 Of virtuous life, quite on the verge of heaven."—Young.

In relation to the pastoral care of St. Michael's Church, Litchfield, his Rev. successor says:

"He possessed good natural talents, sound and correct piety. But unhappily a section of the Parish were not satisfied. The consequence was a secession of that people from the Mother Church."\* Rev. Mr. Butler was possessed of strong mental powers; and of a very venerable appearance. His fame was wide-spread. He was loved and respected by all around him, and by those who were as far off. In —, he received the honorary degree of Doctor of Divinity. Says the writer of his obituary sketch:

"That venerable form which has been so long a landmark of olden time,

[BY REV. MR. JONES.]

Capt. Seth Landon, son of the preceding, was born in Litchfield, Conn., April 13th, 1777. He was married to Anna Catlin, by Rev. Truman Marsh, Rector of St. Michael's Church, March 11, 1802. He served as Captain to a military band. He died suddenly, beloved and respected in his native town, by all classes of his fellow citizens, and especially the Church of God to deplore his sudden departure, of which he was one of its brightest ornaments. He left a bereaved widow, seven daughters, and an only son, bearing his name; to emulate the social, moral and religious virtues of departed ancestors, of an affectionate husband and good father. What sense the community entertained of the moral worth and excellence of the departed, was testified by an attendance of one of the largest assemblage of his fellow citizens ever known among us on a funeral occasion.

The following obituary sketch appeared in the Church Chronicle and Record, New-Haven, October 27, 1843:

"In St. Michael's Parish, Litchfield, on the 18th inst., Capt Seth Landon, aged 66. The high character of the departed as a Christian and a Churchman, and the loss which the cause of Christ and the Church has sustained by his death, will render a few comments not improper. He belonged to a family that arose early, and has always maintained its influence in our ecclesiastical history. His grandfather, Daniel Landon, was one of the first who conformed to Episcopacy in Litchfield, nearly one hundred years ago; and from the facts that he gave property, of which the church is enjoying the benefit to this day, and that he served as lay reader more or less, and as Clerk in the Parish for forty years, he may be regarded as one at least of the fathers of the Church in this town. The next in the line, the son of the above, was no less distinguished in his day and generation, for the principles and virtues which shone so conspicuously in his father. But bright as has been the chain of succession, the last link in it, just removed, will not suffer by comparison with his excellent ancestors. Early professing the faith of Christ, he adorned it by a life of holiness, patience and love. In him the church ever had a fearless and faithful advocate of her principles, as well as a beautiful impersonation of her spirit. Dying suddenly, he was not permitted to render that testimony for the religion which he professed, that might have been expected from his previous life; but, though death came as a thief in the night, yet we have every reason to believe that it found him prepared. In view of his character, we are constrained to thank God for another "good example of those who, having finished their course in faith, do now rest from their labors;" and in these days of laxity and rebuke, to utter the prayer, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

[By Rev. Mr. Payne.

\*Narrative of the Church in Litchfield, by Rev. Truman Marsh.

a connecting link of sympathy and interest between the present generation and the past, loved and honored by the children for the fathers' sakes, and for their own, will no more be seen among us. He has come to the grave "in a good old age, like as a shock of corn cometh in his season," as the weary pilgrim enters into rest, as the old soldier lays down his panoply, for the victory and crown, and as the faithful servant of the altar leaves the church on earth, for the joys of Paradise and the sure hope of a glorious resurrection and the life eternal. His last illness was short and painful, and precluded the possibility of his saying much in the near prospect of death. But what he did say were words of humility, faith, and peace, relying on the cross of Christ, and looking forward to his promised grace in death, and his blissful presence in eternity.

"We need not dwell upon his labors, nor portray his character; his labors live in their enduring monuments, and his character is written in lines of living light, in the grateful memory and sorrowing hearts of those who knew him. While Troy shall last and the church which he has founded shall grow up in her a holy temple to the Lord, the name of David Butler will be engraven on her corner stone, and be dear and familiar as "the household words," to thousands of the children and the children's children of those who in life were wont to love and honor him."

The following was copied from the original manuscript at the time, in the hands of the Author :

"Episcopacy was the first good fruit of the Rev. Mr. Whitfield's preaching in New-England. This new divinity and new measures produced a great excitement, and led to a deep and careful examination of the truth. Ministers were divided in opinion. Churches were rent asunder, and the people were involved in bitter disputations. Judicious and sober people, disgusted with fanaticism and such unchristian proceedings, were induced to investigate the doctrines of the English Church. Here alone they found peace, order, and christian conduct. After much reading, many were convinced of the truth; and embraced the government, doctrines and discipline of the Episcopal Church.\*

---

\*Mr. Marsh does not attribute too much in this place to Whitfield's movements. Perhaps, however, another cause which contributed, together with Mr. Whitfield's preaching, to the formation of the church here, was the unpopularity of Mr. Collins, the Congregational clergyman of Litchfield. Town Records, vol. i. p. 75, has the following: "At the same meeting (Dec. 10, 1745) voted that Maj. Ebenezer Marsh, Capt. Joseph Marsh, and Samuel Culver be a committee, in order to eject Rev. Mr. Collins from the parsonage right." Much to the same effect may be found in the records of those times.—*Note by Rev. Mr. Payne.*

The Author of the Centennial Discourse takes the liberty to add the following from the neighborhood of the same vote :

"At a meeting of the inhabitants of the Town of Litchfield, February 9, 1746, Voted, that the interest money arising upon the bond for which the Parsonage was sold, be towards the payment of Mr. Collins's rate, for the current year."

"In the year 1746, the small number of ten families dissented from the Congregationalists, whose churches were established by the laws of the then Colony of Connecticut. In 1747, they were excused from paying taxes to the Congregational Society.†

Being organized by law into a distinct society of Episcopalians, they became actual members of the English Church. St. Michael's Church, in 1749, about one mile west of the village, was erected. They were visited by several Missionaries, who were sent to this country by the British Society for Propagating the Gospel in Foreign Parts. Some of these missionaries were the Rev. Drs. Johnson, Cutler and Beach, and the Rev. Messrs. Palmer, Davies, and others.

Among the few families who thus joined the church, were Mr. John Davies, and Mr. Daniel Landon. From the latter are descended a numerous and respectable family. Their descendants have been able and zealous supporters of the Church; "and among them the late Mr. Nathan Landon, deceased, who made a liberal donation for its support." Mr. Daniel Landon was a man of sound intellect and extensive reading. He carefully examined the doctrines of theology then much discussed in New-England. Not many clergymen were better qualified to explain and defend the doctrines of the church. He gave to the church a certain piece of land for a Glebe. Mr. John Davis did the same. The avails of that glebe, at present, are about sixty dollars a year. Rev. Mr. Palmer, a Congregational minister of Cornwall, conformed to the church, went to England for orders, became the first resident clergyman in 1757. He had the pastoral charge of the parish until 1762. He then removed to New-Haven. The charge of the parish devolved on the Rev. Mr. Davies, and remained under his

---

"In open Town Meeting, James Kilborn, Stephen Smith, Isaac Bissel, Joel Bissel, Thomas Peck, Daniel Landon, Abiel Smith, Elijah Griswold, Joseph Kilborn, Samuel Kilborn, Abraham Kilborn, and Henry Gibbs, did protest against the above vote."—Litchfield Town Records, vol. i. p. 79.

At a meeting held Dec. 11, 1744, (previous to the conformity of a number of the inhabitants of the town of Litchfield to the Church of England,) "Voted at the same meeting that we will not make any rate for Mr. Collins under present difficulties." "Voted also to choose a committee to treat with Mr. Collins about the present difficulty respecting his salary, and absence from the work of the ministry; and Capt. John Buell, Capt. Joseph Bird, Maj. Ebenezer Marsh, Capt. Joseph Sanford, Joseph Birge, Capt. Edward Phelps, Lieut. Benjamin Webster, and Lieut. Joseph Kilborn, were the committee chosen for the business aforesaid."—Litchfield Town Records, vol. i. p. 77.

† In consequence of the unpopularity of Rev. Mr. Collins, and the number who had conformed to the Church of England, the following enactment was made in favor of the latter, in a town meeting held in Feb. 1747.

"At an adjourned Town Meeting, Feb. 16, 1746-7:

"Voted, That those who declared themselves of the Church of England the last year, shall be discharged from paying their Minister's rate for the last year, they paying two-thirds of the rate that was made for them to pay the last year."—Litchfield Town Records, vol. i. p. 80.

care until his death, in 1766. At this time Rev. Mr. Palmer returned from New-Haven, and continued in this town until his death, which was in Nov. 1771.\*

After Mr. Palmer's death, Mr. Farnham, a candidate for orders, preached in this place for a short time. In 1770, Rev. Mr. Moseley visited the society. He was empowered for this purpose by the Society in England, but was never recognized by the people as their minister. He left the congregation, in consequence, in the autumn of 1773. A misunderstanding, between Mr. Moseley and the people caused a suspension of money from the Society in England for the year 1773. But, on a due representation of facts, the annual donations were restored.†

Until the American Revolution our clergy were under the fostering care and bountiful protection of the British Society. To the foresight and protection of that Society, we are much indebted, under God, for the present and prosperous state of our church. They presented a good library to this parish, which now is nearly scattered and lost.

During the Revolutionary War, the church was clothed in sackcloth and ashes. From 1774 to 1780, the society was destitute of an incumbent clergyman.

At the commencement of the American Revolutionary War, most of the Episcopalians in this State were Royalists. The English Church had been their patron and support. The war seemed to threaten their very existence. In consequence of their *political* opinions, they experienced great hardships and persecutions. Their characters were impeached, defamed, and ridiculed. Their persons were insulted and imprisoned. Their estates were confiscated. Great prejudices existed against them for some years after the war had ended.

The first Episcopalians in this town were small in numbers; but many were reputable in regard to their character and property. If they were small in numbers, they were correct in principle; sound in their faith, and ardent in their attachment to the Church. Persecuted for their civil and religious sentiments, they examined the nature of the Church, and thoroughly investigated her liturgy and rituals. By much reading, they were

---

\* The date of his death, on his tombstone, is erroneous. "The reason of his return here from New-Haven is said to have been the preference of his wife for this part of Connecticut." "His widow, Mrs. Abigail Palmer, died in March 1775, aged 70. Mr. Palmer is said to have been an ordained pastor over a Congregational Society in Huntington, Long Island, remained there some years, and then resigned." "He owned and resided in the house, now much dilapidated, standing directly opposite Mr. Benjamin Kilborn's. None of his records or manuscripts are preserved here; he having given them to Rev. Roger Viets, Simsbury."

[Notes by Rev. Messrs. Jones and Payne.

† With regard to the "misunderstanding and suspension," see the copy from the original, in the Discourse, pp. 24, 25, in the possession of Rev. Mr. Jones.



enabled to understand and maintain their religious creed. Their creed was not the result of accident, interest, convenience, circumstances, or education; but of duty and conscience.

Thus instructed in their religious opinions, they well knew when the clergymen preached the true and *distinctive* doctrines of the Church. They had not imbibed the spirit of false criticism, or impertinent dictation.—Firm, though deliberate, in their opinions, they were a friendly and united people.

The founders of our church now sleep in their graves, and regard not the sound of human praise or censure. It is difficult to appreciate their characters according to their real worth. They encountered various perils, and suffered much hardship from civil opposition and religious intolerance. Their zeal, piety, talents and perseverance justly deserve our wonder and affection.

The writer of this sketch can remember when, in this village, he has been ridiculed and insulted, when going to, or returning from church on the Lord's day—when the windows of the church were broken; and in the place of broken panes of glass, wooden sliding windows were opened to let in the light of heaven to read the prayers of the Common Prayer Book. Thanks be to heaven for the great change in public sentiment!

Towards the close of the war, from May 1780 to May 1784, the parish was under the rectorship of Rev. Mr. Nichols. Respected for his pleasing manners and eloquent preaching, he did much to remove prejudice, and to raise the church from its low and depressed state. He soon collected a respectable congregation. On the 9th of September 1785, Rev. Mr. Baldwin had charge of the parish to the 28th October 1793. It was then vacant to Nov. 1794, when Rev. Mr. Butler became Rector of the parish till Feb. 21st 1799. He possessed good natural talents, sound and correct piety. But unhappily, a section of the parish were not satisfied. The consequence was, a secession of the people from the Mother Church.

The party disaffected built a new church\* in Bradleyville. By the consent of the Convention, they were permitted to become a distinct and independent parish: an event afterwards much to be regretted.

---

\* See reprint of Conn. Convention Journals for 1798. The church here referred to stood on the height of ground directly north, and across the road from, the burying-ground in Bradleyville. It was designed and built, in 1797, by the late Mr. Giles Kilborn, who, dying soon after, was the first person whose funeral services were attended within its hallowed walls. "It was taken down during the summer of 1843; and the present new one a little farther west, was erected in its stead." Services were first held in the present church in Bradleyville, on Sunday, Dec. 24th, 1843, by the Rev. G. C. V. Eastman, newly appointed Rector; and on the succeeding (Christmas) day, when services were also held, a vote of the church parish present was passed to call it St. Paul's. The former church had never received a name, other than St. Michael's; and, it is believed, was never consecrated. The excellent, sweet toned bell of this church was given by Mr. Bosworth.—[Notes of Rev. Messrs. Jones and Payne.

In November 1799, Rev. Truman Marsh\* took charge of the church in Litchfield. The party disaffected in Eradleyville, returned to their former state, and again were united with the church of St. Michael's. Good feelings soon returned, the previous divisions were abolished, and the parish became very united people. By the good providence of God, from whom cometh "every good and perfect gift," the parish was prospered in the *external* concerns of the church, if not improved in her spiritual interests.

At the commencement of Mr. Marsh's ministry there were but a few families of Episcopalians in Milton, who had been favored with only occasional preaching. Mr. Marsh agreed to preach with them one fifth part of the time. Many in Milton soon conformed to the Episcopal Society, and in 1802,† a neat and decent church was erected in that place.

About this time considerable accessions were made to the church in the village of Litchfield and its vicinity. As there was no church in the center of the town, its members were obscure and unpopular. In the year 1810,‡ was erected the church in the village of Litchfield. It was built at the expense of a few and zealous individuals. The burden was heavy, but it was met with zeal and cheerfulness. Since that time opprobrium is not associated with the name of the Church.

It may well be expected, as no small though unavoidable misfortune, that some should come into the church without being duly instructed in

\*Rev. Truman Marsh was born in Litchfield, Feb. 22, 1768; prepared for College with Rev. George Beckwith, Congregational Clergyman in South Farms, and entered Yale College in 1782. He graduated in 1786. On leaving college, he went to Baltimore, where he was engaged in instructing, first in a family, and afterwards as a Tutor in Cokesbury College, the presidency of which was tendered to him; but he declined it, as it was his intention to devote himself to the ministry. He was ordained Deacon by Rt. Rev. Bishop White, March 1790. Returning to Connecticut he took the pastoral care of the associated parishes of New-Milford, New-Preston, and Roxbury—one half of his time to be employed in New-Milford and one fourth part in each of the other parishes. June 2, 1790, he was ordained Presbyterian at Litchfield, by Rt. Rev. Bishop Seabury. He resigned the pastoral care of the church in New-Milford, Nov. 1, 1799. Nov. 5th, 1799, Mr. Marsh became the Rector of St. Michael's Church; and resigned its charge Nov. 14, 1810. In 1830, he resigned the Rectorship. Rev. Mr. Marsh is still living, 1845, and enjoying amid an advanced age, the consolations attendant on a well-spent life, in doing good.

† Trinity Church in Milton was raised, June 25, 1802; finished by 1827, and consecrated by the Rt. Rt. Bishop Brownell, Aug. 18, 1837.

‡ St. Michael's Church was finished in 1812. The Rev. Isaac Jones, Assistant Minister, preached the *first* sermon in it, Dec. 6th, 1812, from Ps. lxxiii. 1, 2. It was not consecrated until June 3, 1824, by the Rt. Rev. Bishop Brownell.

A sweet toned organ was presented to this church, in 1823, by Mr. Solomon Marsh, an industrious farmer, a liberal and worthy citizen.

[Notes by Rev. Mr. Jones.]

its doctrines, or sincerely attached to its Liturgy.\* Whoever is ardently attached to the Episcopal Church, will ever, regardless of party, prejudice, ingratitude, or injustice, seek to promote her true interest. For her welfare, with honest intentions, he will devote the best of his talents, some share of his wealth, and considerable industry. "He that feareth God, and worketh righteousness, shall be accepted of him."

In consequence of ill health, Mr. Marsh, in 1808, relinquished his salary, and requested an Assistant. The parish complied with his request. The Rev. Mr. Jones was received as the Assistant Minister, who continued as such for the space of eleven years.† He was succeeded by Rev. John S. Stone, who remained in the parish about three years; and was succeeded by Rev. Mr. Lucas, who continued about the same space of time.

The Rev. Mr. Fuller is the present Rector of the parish. His solid learning, sound principles, and correct deportment must secure to him reverence and respect, as a man and a clergyman.

Rev. Mr. Finch was the Rector of the church in Milton and Bradleyville one year: and was succeeded by Rev. Mr. Tomlinson, who is the present Rector. The churches in Milton and Bradleyville still continue component parts of St. Michael's Church. They have never legally nor canonically been separated. Notwithstanding they have for some years, conducted their concerns in their own way as independent parishes.

The above is a short sketch of the history of the Episcopal Church in the town of Litchfield, as could be collected from actual memory and duly attested documents.

Attest,

TRUMAN MARSH,

Late Rector of St. Michael's."

---

\* Conversation between the Rector and one of his parishioners: "I think," said the parishioner to his minister, "you must be gratified to find such additions to your church." The answer was, "My vanity would naturally prompt me to indulge such a gratification; but I cannot do it: the effect is not produced by my own merit. All must be ascribed, not to my exertions, but rather to the indiscreet conduct of those who are unfriendly to the church. I fear the consequences of such *rapid* growth. For, excuse me, Sir, as you are a fresh convert to the church, I have always observed, that a crop of corn, if it grows too fast, will contain some *smutty ears*."—The General blushed—and was silent.

† Rev. Isaac Jones was a native of New-Haven. He was born Feb. 18, 1775—graduated at Yale College in 1792, obtained Dean Berkely's premium for classic literature, and was ordained Congregational minister of Bethany, town of Woodbridge, June 6th, 1804. He conformed to the Episcopal Church in 1808, and was ordained Deacon in St. John's Church (New-York) on Sept. 24th, 1810, by Rt. Rev. Benjamin Moore, and Presbyter at Coldenham Village, (New-York,) on June 29th, 1813, by Rt. Rev. John Henry Hobart. He became Assistant Minister of this church, June 9th, 1813; but preached here from Jan. 1811 previous. He resigned Feb. 20th, 1826; hence the term of his ministry in this place was some years longer than stated above by Mr. Marsh. These facts I have recieved from his own lips.—[Rev. William Payne, Rector of St. Michael's church.

The following is the succession of Ministers in St. Michael's Church, Litchfield, Conn. :

NAMES.	ORDAINED.	DIED OR RESIGNED.	AGE.
Rev. Solomon Palmer,	1754	Res. 1762	
Rev. Thomas Davies,	1763	May 12, 1766	29
Rev. Solomon Palmer,	1766	Nov. 2, 1771	62
Rev. Richard Mosely,	1772	Res. 1773	
Rev. James Nichols,	May 1780	May 1784	
Rev. Ashbel Baldwin,	Sept. 9, 1785	Res. 1793	
Rev. David Butler, D.D.	Nov. 28, 1794	Res. 1799	
Rev. Truman Marsh,	Nov. 5, 1799	Res. 1810	
Rev. Isaac Jones.	Jan. 1811	Res. 1826	
Rev. John S. Stone, D.D.	Dec. 26, 1826	Res. 1829	
Rev. William Lucas,	1829	Res. 1832	
Rev. Samuel Fuller Jr.	1832	Res. 1837	
Rev. William Payne,	July 22, 1838	Res. 1845	
Rev. Samuel Fuller, D.D.	Sept. 1845		

Since 1826, Mr. Jones has been the Rector of St. Paul's church, Huntington, from 1831 to 1834; of Union church, Hitchcocksville, from Dec. 1837 to April 1839. In 1841, he was elected Rector of Christ Church, Bethany, and resigned in 1842; and in April 1845, he was elected Rector of Trinity Church, Milton, in Litchfield. Jan. 2d, 1844, he was unanimously elected an honorary corresponding member of the New-York Historical Society.

Rev. John S. Stone, successor of Rev. Isaac Jones, was a native of Great Barrington, Mass. He graduated at Union College, New-York State, in 1823. He became the Rector of St. Michael's Church, Litchfield, Conn., Dec. 26, 1826, and resigned in 1829. He became the Rector of a Church in Maryland, then at New-Haven, Con., and then of St. Paul's Church, Boston. He has since removed to Brooklyn, and is Rector of Christ Church. He succeeded Rev. Kingston Goddard in 1841. He received the honorary degree of Doctor of Divinity at Union College. Dr. Stone is much admired and respected; an eminent minister of the Gospel, and author of the life of that eminent and revered "man after God's own heart," the late Rt. Rev. Bishop Griswold.—[Note of Rev. Mr. Jones.

The successor of Rev. Mr. Stone was the Rev. William Lucas, and the following is his memoir :

"On Tuesday the 27th inst., (August 1839,) after a painfully protracted illness, departed this life, aged 40, the Rev. William Lucas, Rector of St. Peter's Church, Auburn, New-York.

This excellent man was born in Ireland, 1799, and came to America. He graduated at the General Theological Seminary of the Protestant Episcopal Church in New-York, in 1808; was ordained Deacon by the Rev. Bishop Onderdonk of that city, in 1829, and Priest by the Rt. Rev. Bishop Brownell, Sept. 1830. In 1831, he had the temporary charge of the churches of Woodbury and Washington. From 1831 to 1832, he became the Rector of St. Michael's Church, Litchfield, Conn. From 1832 to 1833 he was the Associate Rector of Trinity Parish, New-Haven. From this period he became the Rector of St. Peter's Church, Auburn, New-York, and continued a pious, worthy and most respected individual in the discharge of the duties of the pastoral office.

### Succession of Ministers in Bradleyville and Milton:

Rev. Truman Marsh,	Nov. 5, 1799	Res. 1810
Rev. Isaac Jones,	Jan. 1811	Res. 1828

Since the resignation of Rev. Mr. Jones, the following has been the order of succession:

Rev. Ezra B. Kellogg,	1828	Res. 1829
Rev. Harry Finch,	1829	1830
Rev. Amos B. Beach,		
Rev. David G. Tomlinson,	1832	1836
Rev. Hilliard Bryant,	1836	Res. 1840
Rev. Emery M. Porter,	1842	Res. 1843
Rev. George C. V. Eastman,		Res. 1844
Rev. Samuel T. Carpenter,	1844	Res. 1845
Rev. Isaac Jones,	March 30, 1845	

In the announcement of his death, the following just tribute is paid to his memory:

"There are few whose course is so uniformly calculated to secure the good will and esteem of all classes of community, as the deceased, and but few who leave so full an assurance that all with them is well."—[Auburn Journal.

"Farewell, dear brother, in the evangelical ministry! Soft be thy repose in the mouldering grave, that dark and narrow house appointed for all living! May religion blossom on thy tomb, and thy surviving relict and children imitate thy many virtues. May the reminiscence of thee among thy brethren, and in "the church of the living God," be as "the fragrance of a field which the Lord hath blessed." Farewell, departed immortal spirit! we will prepare to meet thee.

Who loved thee living, upward was thy flight  
To regions pure of bright unclouded light:  
Since in the grave thy manly form is laid,  
Pays this last tribute to thy sainted shade.

ISAAC JONES.

Litchfield, Conn., Sept. 3, 1839."

"It is just twelve months to-day since my early friend and companion, the Rev. William Lucas, upon whose faithful labors in this parish it is my privilege, to enter, 'went to his home.' Sitting in the same rural study where he and Hobart died, looking down into the green and quiet churchyard where his ashes repose, and through the Gothic windows of the hallowed edifice where his highest affections centered, it would be strange indeed if I did not indulge in pensive recollections of departed excellence, or could read the touching effusion in which a gifted member of his flock has embalmed his memory, without yielding myself up to the force of local emotion. I feel that the place whereon I stand is holy ground, and that the associations of the time are to be cherished. The image of my beloved brother is distinctly before my mind's eye, and his spirit seems to be continually brooding about me. If ever there were a spot where we might appropriately use the holy catholic service in commemoration of the dead in Christ, surely

"The chamber where the good man meets his fate  
To privilege above the common walk."

WILLIAM CROSWELL.

St. Peter's Parsonage, Auburn, Aug. 27, 1840."

## FAREWELL.

*"Sorrowing most of all that they should see his face no more."*—Acts xx. 28.

Holy and blessed one, thy course hath ended,  
No more shall sin or care thy bosom wring :  
Though low in dust thy manly form's extended,  
The soul hath risen in seraphic wing ;  
But, friend, guide, brother, we are sad to know  
That we no more must see thy face below.

'Tis even thus, too finely wrought, the mind  
Frets the frail clay with its consuming flame ;  
Thus ever pass the gifted,—soon they find  
Their home from which a little while they came ;  
They vanish like some fair and cheering dream,  
Leaving a shadow upon life's dark stream.

Thou'rt with the prophets of the earlier day  
Whose love so oft thy eager mind hath sought ;  
Thou'rt with the bards who charmed thee with their lay ;  
Thou'rt with the friends who claimed thy early thought :  
Far from thy native land thy form is laid,—  
Far from the scenes 'mid which thy childhood played.

No more we meet thee in the church of God,  
As when thy accents told of bliss above,  
And bade us kiss with joy the afflictive rod,  
And lead us to a Savior, full of love,—  
Nor see thee bow in prayer thy noble brow ;  
In heaven thou join'st the prayers of angels now.

We thought to hear thy voice when fast receding  
Earth's fading visions dimmed before our eyes,  
Pointing to realms above, and gently leading  
Our failing faith to mansions in the skies ;  
Giving the parched lip salvation's cup,  
And bearing in that hour the fainting spirit up.

And when, in death's embrace, our weary bones  
Were lowly laid beneath the church-yard sod  
We fondly thought thy voice, in thrilling tones,  
Would, o'er our graves, commend our souls to God,  
Banish, with Christian hope, the mourner's fear ;  
But thou art gone, and we are lingering here !

And at thy grave, as at some hallowed shrine,  
As erst we bowed at God's own holy altar,  
Again we vow, O Savior, to be thine,  
And, faithful in thy service, ne'er to falter :  
But bear the sacred cross unto our rest,  
Which once upon our brows thy sainted servant prest.

*Auburn, Aug. 28, 1839.*

---

*Night after Interment, Aug. 29.*

To-night he sleeps within the tomb ;  
To-night the damp clods press his breast ;  
But faith proclaims, amid the gloom,  
He is at rest.

Gently the shades of twilight close,—  
 I never saw a lovelier eve;  
 It seems to say, as fair it glows,  
 O, do not grieve!

Thus softly pass the just away;  
 And, sinking to their golden rest  
 They waken in eternal day;  
 We know thee blest!

---

*Sunday after Interment, September 1.*

We stand within our Sabbath home;  
 But home to us it seems not now,  
 Though oft we've paid our fervent vow  
 Within the sacred dome.

A voice steals o'er the listening ear—  
 We know our own loved service well—  
 But this is not the voice so dear:  
 Those thrilling tones no more we hear  
 In supplication swell.

No more, alas, on earth no more  
 We hear that voice again;  
 But when, our toils and sufferings o'er,  
 We find a rest forever more,  
 We hope to meet thee then.

O God! our deep affliction see;  
 Renew our hope, renew our vow,  
 And, as we come to worship thee,  
 O gracious Savior! near us be,  
 And let us ever feel as now!\*

After the resignation of Mr. Lucas, Rev. Samuel Fuller, Jr. was the Rector of St. Michael's Church in 1832, and resigned in 1837. As the Rev. Mr. Marsh, in his narrative of the Church in Litchfield, has paid a just and merited tribute of commendation to his talents, learning and accomplishments in the pastoral office, the author of the Centennial Discourse deems it unnecessary to add.

After the resignation and departure of Rev. Mr. Fuller, various persons preached in the parish until the autumn, when the Rev. George C. V. Eastman, resigning Grace Church, Saybrook, took charge of St. Michael's. After his resignation, several persons officiated as candidates, but were not settled.

At length the Rev. William Payne received a call. He ministered in the church for the first time, July 22, 1838. He was born in Chatham, (now Portland,) Connecticut, May 13th, 1815; graduated at Trinity College, Hartford, 1834; was assistant in Cheshire Academy under Dr. Judd for a year after graduation; entered the Theological Seminary in New-York, Oct. 1835. He graduated from thence in June 1838, and was admitted to Deacon's Orders at Chatham (Portland) by Bishop Brownell, July 8th, 1838. He was admitted to Priest's Orders in St. Michael's Church, by Bishop Brownell, Sept. 29, 1839. Having been solicited by the Bishop of the Diocese to take the charge of the Diocesan paper, he resigned the charge of the parish, preaching his farewell sermon on Easter

---

\* Chronicle of the Church, New-Haven, Conn., October 16, 1840.

day afternoon, (March 23d, 1845,) from St. John xiv. 27. "Peace I leave with you."—*Memoir of Rev. Mr. Payne.*

"No minister has been more deservedly admired, loved and respected by the congregation of St. Michael, than their late Rector. May the peace which he so affectingly and eloquently recommended to the people of his pastoral care attend him in the journey of life to its close, and an amaranthine crown of life, "when the Chief Shepherd shall appear," as the recompence of reward for well doing unto the end."—*Note of Rev. Mr. Jones.*

The present Rector, the Rev. Samuel Fuller, D. D., (above-mentioned) was re-elected, and entered on the duties of his office in the summer of the present year.

## REV. MR. MARSH'S RESIGNATION OF THE RECTORSHIP OF ST. MICHAEL'S CHURCH.

*Letter of Rev. Truman Marsh to Rev. Isaac Jones.*

REV. MR. JONES :

Sir,—Please to answer the following queries, as you may think true and correct.

1. When and how long was you my Assistant Minister?
2. In what manner did I treat you during that term? Did I not extend to you the hand of friendship, and endeavor to make your situation pleasant, and your ministerial labors useful?
3. Did you not ever apply to me for advice with freedom, and did I not afford my best counsel with the same free and brotherly freedom and affection?
4. In your sickness or absence, did I not cheerfully supply the pulpit; visit the sick, and attend funerals? Did you ever know me refuse to perform any parochial duties, when requested, and when in health?
5. When I have been consulted concerning the welfare of the Church, have I not frankly given my opinion, without fear or favor of any man?
6. Have I not made the good of the Church my pole star, by which I have regulated my whole conduct?
7. Do you think, that my retaining the rectorship of the parish, has in any way tended to its disadvantage or injury?
8. Have I not been punctual in attending conventions and meetings of the Clergy, and have I not received from them the most honorable appointments to offices of trust and honor? Do you not think that I have the confidence of the Bishop and Clergy of this Diocese, and, Do you think, from your best information, that I should relinquish the rectorship of St. Michael's Church, &c.

TRUMAN MARSH.

REV. ISAAC JONES."

*Answer of Rev. Isaac Jones to Rev. Truman Marsh.*

"Rev. and Dear Sir:

I have received your communication in relation to the rectorship of



St. Michael's Church, the past week. In answer to the questions you have proposed, I have to observe,

1. I was unanimously elected your Assistant Minister, June 9, 1813; and resigned, Feb. 20, 1826.

2. In every instance in relation to your treatment of me, I unhesitatingly say, that it has ever been kind; and, in your own words, that you have "extended to me the hand of friendship, and endeavored to make my situation pleasant, and my ministerial labors useful."

3. Whenever an application for advice was made, it was with freedom, affection, and confidence, that it would be promptly and cheerfully given.

4. In the event of absence (for sickness I had none) you cheerfully supplied the pulpit, visited the sick, and attended funerals. You occasionally read the morning and evening service, and delivered sermons in my presence. I have never known an instance of your having "declined the performance of any parochial duty, when requested, and when in health."

5. In relation to the benefit of Christ's holy Church, I am of opinion, that, whenever your advice has been given, it was with frankness, with fearlessness, and an independence becoming a true lover of its prosperity.

6. From the general survey which I have taken of your deportment under the cares and burdens of the pastoral office, I believe that the prosperity and extension of the Church has been pre-eminently considered, by a pious and unremitting endeavor to maintain its purity, its excellence, and distinctive character. "Because of the house of the Lord our God, I will seek thy good."

7. In relation to the retention of the rectorship of the parish, and of any tendency to its disadvantage or injury, I frankly acknowledge, "soberly, advisedly, and in the fear of God," that I know of none. You threw no obstruction in my path, as your Assistant Minister. You was my senior in years. Your advice was beneficial. You had maturity of judgment and experience in the concerns of the Church. "We took sweet counsel together, and walked to the house of God in company."

8. Respecting your attendance at the conventions and meetings of the clergy, it has (so far as known to me) been punctual. I know that you possess the confidence and respect of the Bishop and Clergy of the Diocese; and am persuaded that they neither wish nor think it expedient, you should relinquish the rectorship of St. Michael's Church. A youth in the ministry is often a novice, and "lifted up with pride;" often raw and inexperienced. He is a child in the knowledge of human nature. "Old men for counsel," said Solomon; and time has not shown its falsity. A wise, a mature, a religious, and experienced pastor, is an excellent counsellor to his young successor; and no society is injured by the sound advice, the wholesome doctrine, and shining example of such a servant of the Redeemer. Said Cnaevius in a treatise of Cicero, written on old age: "Tell me, I beseech you, how came you to lose your famous republic so quickly?" Another replied: "There arose up new orators, a company of foolish

youths." Upon which Cato remarked, "Rashness is the property of youth; but wisdom of matured age."

ISAAC JONES,

*Late Assistant Minister of St. Michael's Church.*

REV. TRUMAN MARSH.

*Litchfield, Ct., Oct. 31, 1829.*

# REV. MR. MARSH'S RESIGNATION OF THE RECTORSHIP OF ST. MICHAEL'S CHURCH.

"On the second Monday of January, to wit. the 11th day of January, A. D. 1830, the members of the first Episcopal Society in Litchfield met according to adjournment.

The following communication was received from the Rev. Truman Marsh, resigning his Rectorship, to wit :

"To the members of the First Episcopal Society in Litchfield :

For the space of thirty years, I have been the canonical Rector of your parish. I have during this period sincerely endeavored to advance the spiritual and temporal interest of your Society. Of the truth and sincerity of this declaration, you alone can be the most correct judges. The character of any person, however, is tested not by his profession, but by his practice. If by age or infirmity I have lost the power of doing any good to your parish, I will furnish no occasion to have it said that I wish to retain an office, or to cherish a disposition which may be considered as injurious to the prosperity of your Society : my attachment to the Church at large, and especially my affection for the members of your Society, would naturally forbid the very existence of such a principle.

Therefore, I, the subscriber, Truman Marsh, do relinquish the office of Rector of your parish. I will exercise no act as Rector which I actually or seemingly possessed in consequence of any fair contract or unequivocal agreement made between myself and the committee of your Society. In testimony whereof, I have this day, the first day of November, 1829, voluntarily set my hand.

Signed,

TRUMAN MARSH."

As by said communication on file will appear. Which communication having been read, it was voted to accept the said resignation of the Rectorship therein contained.

It was also voted, that the members of this Society entertain a deep and grateful sense of the many and valuable services rendered to this parish by the Rev. Truman Marsh, while Rector thereof; and that Mr. Reuben Webster, Roger Cook, and David C. Sanford, be requested to tender him the thanks of the Society for the same."

*Parish Records of St. Michael's Church.*

## A NARRATIVE OF THE EPISCOPAL CHURCH IN LITCHFIELD, CONN.

BY MRS. ANNA DICKINSON.

"A number of families convened, conformed to the Episcopal Church, and prayers were read in the house of Capt. Jacob Griswold, Nov. 5, 1745; near which in a few years after, they erected a house of worship, called St. Michael's Church. The building was raised April 23, 1749. It was covered, seats were made, and it remained in this condition more than twenty years, with the exception of a pulpit, reading desk, chancel, &c. The Whitfield principles prevailing at this time, the Congregationalists opposed them, and advised Episcopalians to build, in order to keep their families from embracing such erroneous tenets and principles. Although many Congregationalists embraced them, Episcopalians preferred to inform themselves as to the doctrines and disciplines of the Protestant Episcopal Church; being more attached to it, the more they enquired into and examined its ancient Liturgy.

Mr. Cole, a very pious man, and zealous for promoting the cause of Christ, was the first lay reader, and was preparing to go to England for ordination as a candidate; but was rather timid, and had not courage sufficient to encounter the dangers of the ocean, and continued with us until we could be supplied with one duly qualified. The records of the church were afterwards destroyed in the war of the American Revolution; the soldiers broke into the church, took the papers that were deposited in a chest, tore them in pieces, scattered them in several places, and some of which were found in the town of Harwinton. It is difficult on this account for me to give such a precise statement of the church in this town, as I could have wished.

Mr. John Davies and Capt. Daniel Landon were munificent benefactors of St. Michael's Church. They gave considerable donations in land, in connection with a sum of money from other individuals, the amount not being recollected. The Society, though small, gradually increased in numbers.

Rev. Solomon Palmer, a Congregational Minister of Cornwall, was convinced, while in the exercise of the ministry, of its invalidity, and went to England for Orders in the year 1754; expecting many of his Society would patronize him; but such was the spirit of prejudice among the Dissenters, during his absence, that, on his return, he is said to have met with a very cold reception. He was employed as a Missionary by the Venerable Society in England for the Propagation of the Gospel in Foreign Parts, for Litchfield and Cornwall, Conn., and Great Barrington, Mass., from 1754 to 1763, when he went to New-Haven, Rev. Mr. Davies supplying his place during his absence. In 1766 he returned to Litchfield, and continued to discharge the duties of the pastoral office until within a short period of his death, which took place a few years before the Revolutionary War in the

United States, Nov. 2, 1771, aged 62. The welfare of the church was his greatest concern; and, while he lived, did all in his power to promote it. He was a faithful servant of his Redeemer, a pattern of piety, and a model of patience under affliction; and his last prayers were answered respecting his death, that he might fall asleep in Jesus, and be at rest.

Soon after his death, Mr. Benjamin Farnham read service, and gave general satisfaction; being a young man of talents and piety, and was preparing to go to England for orders: but the unexpected arrival of the Rev. Mr. Mosely in 1772, who was sent as a Missionary, made such a schism, that many left the church on his entering it. This created much difficulty; for, when this news reached England, he was recalled, and the salary was withheld. The Church Wardens, Mr. Daniel Landon Jr. and Mr. Zebulon Culver, wrote a remonstrance to the Venerable Society in England;\* humbly requesting the said Society would receive the church into favor again, and grant it the privileges it had formerly enjoyed; stating their grievances, by Dr. Caner of Boston. The Rev. Gideon Bostwick of Great Barrington, Mass., wrote a letter on its behalf, and sent the remonstrance with the accompanying letter. The letters were crowned with success. A reconciliation was effected, tranquillity again restored, and the salary, with some diminution, continued. It is said that the Rev. Mr. Mosely represented in England the church so prosperous, as not to need the full salary as formerly granted.

A war was now threatening the country. In consequence of a separation from England, the church was destitute of the services of a minister for three years. Capt. Daniel Landon officiated as lay-reader, being always anxious to promote the welfare of the church; all his family attended with him, "through honor and dishonor, through good report and evil report." The war coming on, the salary from England ceased. Churchmen became unpopular. They were persecuted throughout the war of the Revolution. The church of St. Michael in Litchfield, was a mark for the maliciously disposed; and its windows stood as shattered monuments of the vengeance of adversaries. When Gen. Washington passed through Litchfield in the Revolutionary War, the soldiers, to evince their attachment to him, threw a shower of stones at the windows, he reproved them, saying: "I am a *Churchman*, and wish not to see the church dishonored and desolated in this manner."

Previous to this, and sometime after, Captain Landon, with others, stood firm and unmoved to their duty, and read the service, and a sermon, whilst the windows were broken in by the soldiers, not omitting any part of the service, and praying for all who were in authority. Thus in the ab-

---

\* "The mission at Litchfield was suspended, and resumed upon the earnest entreaty of the people, and acknowledgement of their offence in the ill reception to the last missionary," Rev. Mr. Mosely.

[Spirit of Missions, vol. x. p. 819.]

sence of a minister, the church, in the good providence of God, was continued.

After the arrival of the Rev. James Nichols, and his assumption of the pastoral oversight, the church increased and flourished. The church in Milton (since consecrated as Trinity Church) was raised June 25, 1802. It was completed in 1826. There has been a succession of ministers to the present. She is under the protection of her Divine Founder, and every churchman may devoutly say, "Peace be within thy walls, and prosperity within thy palaces."

ANNA DICKINSON.

Mrs. Anna Dickinson, authoress of the preceding narrative, is a daughter of Mr. Daniel Landon, Jun., and grand daughter of Capt. Daniel Landon, respectable for talents, venerable for age, and devotional attachment to the Episcopal communion. She was born in Litchfield, April 19, 1760, is still living, Jan. 1846, and able constantly to attend public worship at the advanced period of 85 years.

---

In 1843, a fine toned Bell was given to the Church in Milton, and the thanks of the same was presented to the liberal donors, as appears from the following record:

"At a meeting of the members of Trinity Parish, Milton, holden at the house of Mr. Seymour Stephens, November 9th, 1843, Benjamin Griswold was chosen Chairman, and Truman Guild, Clerk; when the following resolution was unanimously adopted.

Resolved, That we tender our thanks to Messrs. Hugh P. and Garrit P. Welch, Esquires, for procuring, at their own expense, a Bell for Trinity Church, Milton."—*Trinity Parish Records*.

---

#### REV. ASHBEL BALDWIN.

"From his register, it appears that he had performed service and preached about ten thousand times—that he has admitted to membership, by baptism, three thousand and ten—that he has united in marriage six hundred couple, and has buried about three thousand persons."

In 1783, he was present at that meeting of true hearted Churchmen, in Woodbury, in Connecticut, which may be regarded as the first step in the organization of the Episcopal Church in this country; and though but a candidate, he united with the clergy present in electing Dr. Seabury as their Bishop.

He served his country during the American Revolution, and received a pension from Government until the day of his death.

In the years of 1777 and '78, there was a large depot of military stores at Litchfield. These stores were principally taken at the surrender of Gen. Burgoyne's army, and were guarded by a considerable military force, under the command of William Richards, Esq., of Elizabethtown, New-Jersey. Mr. Baldwin, having lately graduated at Yale College, was appointed Quarter Master, which station he accepted, and continued at this point between two and three years, when he received an honorable discharge." \*

"This ancient servant of the Lord, after the lapse of three hours' sickness, fell asleep in Jesus, and was called, on the Lord's day, to his heavenly home, Feb. 8, 1846, aged 88 years and 11 months. "Blessed are the dead which die in the Lord."—ISAAC JONES.

#### MEMOIRS OF THE CONFORMISTS TO THE CHURCH OF ENGLAND, IN LITCHFIELD, CONN., NOV. 5, 1745.

GEORGE C. WOORUFF, Esq., historian of Litchfield, in relation to the ancient proprietors of the town appropriately remarks: "The first inhabitants of this town were particularly careful that none but persons of good character should be permitted to settle among them. If a stranger made a purchase in the plantation, a proviso was sometimes inserted in the deed, that the inhabitants should accept the purchaser, and that he should 'run the risk of trouble from the Grand Committee.'"<sup>†</sup>

It is believed that the Conformists to the Church of England in this town were "persons of good character." As memoirs of Mr. John Davies and Capt. Daniel Landon have been given, nothing more will be added. The next in this band of religious associates is Capt. Jacob Griswold.

He was born in 1690, was one of the original settlers, and became an inhabitant of the town, 1721.

"In May, 1723, Capt. Jacob Griswold, being at work alone in a field, about one mile west of the present Court House, two Indians suddenly rushed upon him from the woods, took him, pinioned his arms, and carried him off. They traveled in a northerly direction, and the same day arrived in some part of the township now called Canaan, then a wilderness. The Indians kindled a fire, and after binding their prisoner hand and foot, lay down to sleep. Griswold fortunately disengaging his hands and feet, while his arms were yet pinioned, seized their guns, and made his escape into the woods. After traveling a small distance, he sat down and waited till the

\* Rochester paper, Feb. 1846. Columbian Register do., and The Calendar, Ct., Feb. 28, do.

† History of Litchfield, p. 27.

dawn of day; and although his arms were still pinioned, he carried both the guns. The savages awoke in the morning, and finding their prisoner gone, immediately pursued him; they soon overtook him, and kept in sight of him the greater part of the day, while he was making his way homeward; when they came near, he turned and pointed one of his pieces at them; they then fell back. In this manner he traveled till near sunset, when he reached an eminence in an open field, about one mile northwest of the present Court House. He then discharged one of his guns, which immediately summoned the people to his assistance. The Indians fled, and Griswold returned to his family.”\*

He was chosen representative to the General Court, Oct. 1742.

This Christian Hero manifested his conformity to the Church of England Nov. 5, 1745, and died with a devout and religious attachment to that Church, March 11th, 1772, aged 82.

Joseph Kilborn, one of the original settlers, came from Wethersfield in 1721. He was chosen Captain of a military band. He conformed to the Church of England in this town, Nov. 5, 1745. Capt. Joseph Kilborn gave to the Episcopal Society in this town, one third of an hundred acre lot situated in South Farms. He represented Litchfield in the General Court, at the October Session, 1752, and at the May Session, 1753. He was the grandfather of the late Messrs. Whitman and Jeremiah Kilborn. He died in this town.

Mr. James Kilborn, conformist to the Church of England in this town, Nov. 5, 1745, “kept a public house of great reputation, on the County House Corner, before and during the old French War. He was grandjuror in 1742, and Select Man in 1757.”

Thomas Lee, one of the original settlers from Lebanon, Conn., in 1721, and conformist to the Church of England in this town, Nov. 5th, 1745.

Samuel Kilborn, “Surveyor,” and conformist to the Church of England, Nov. 5, 1745, a man of great energy and usefulness, and from whom the infant Church in this town expected much, died about two years after the above Protest, February 9, 1746. He was the great grand father of Payne Kenyon Kilborn, Esq., Editor of the Litchfield Enquirer, A. D. 1845.

Abraham Kilborn, Esq., brother of the preceding, conformist to the Church of England in this town, Nov. 5th, 1745, was frequently called by his fellow citizens to fill offices of public trust. He was a representative at the General Court of Connecticut Colony at four successive sessions, commencing at the May Session, 1769. He was colleague of the first Governor Oliver Wolcott. He died Feb. 26, 1776.

Abel Smith, conformist to the Church of England in this town, Nov. 5, 1745, removed to North Adams, Mass.; and settled on the spot where his descendant, Mr. Smith now keeps a public inn.

Mr. William Emmons, a native of England, came to Taunton, Mass.,

---

\* Morris's Statistical Account of Litchfield.

in the early part of the last century. From thence he removed to Litchfield, between 1720 and 1745. He conformed to the Church of England commenced in this town, Nov. 5th, 1745. He lived and died in South Farms; but in what year has not been ascertained. It is presumed, that he was a prominent and respectable citizen.

Mr. Isaac Bissell, removed with his parents, in the early part of the last century, from Windsor, Conn., to Litchfield. He was one of the conformists to the Church of England, Nov. 5th, 1745. He kept an inn in the neighborhood of St. Michael, before the American Revolution. Soon after its close he removed to Hardwick, State of New-York, where he died, but in what year is not known.

Of Mr. Joseph Smith, one of the conformists to the Church of England Nov. 5th, 1745, no particulars have been obtained.

### MEMOIR OF THE REV. BENJAMIN BIRGE.

Rev. Benjamin Birge, son of Joseph and Marcella Birge, and grand son of Rev. Solomon Palmer, was born in Milton, Litchfield, Conn. July 24th, 1795.

This talented young nobleman of nature, in early life, became deeply impressed with a belief of the importance of religion, made a profession, and was admitted a communicant of St. Michael's Church. He received a part of his education under the Rev. Truman March, Rector of the Associated Churches in Litchfield, and at the Episcopal Academy in Cheshire, where he continued for six months. He was confirmed by Bishop Hobart, in St. Michael's Church, A. D. 1816. He was an accomplished Grecian, Latin and Hebrew scholar; possessed of a sweetness of disposition, urbanity of manners, and amiability and dignity, uncommon for one in his bloom of life. He received testimonials of approbation as to his literary, moral, and religious acquirements, by the Rev. Mr. Marsh and Bishop Hobart. He went to Lexington, Kentucky, in 1817; and became private tutor to the children of John D. Clifford, Esq., an English gentleman and Christian, and a principal founder and benefactor of Christ Church in that town, who died soon after the decease of his admired and beloved pastor, May 3, 1820.

Rev. Mr. Birge was ordained Deacon at Worthington, Ohio, June 6, 1819, by the Rt. Rev. Philander Chase. On the succeeding day he left Worthington for Lexington. He died in the pastoral office in the latter place, March 29th, 1820, in his 25th year, and was buried near the Church. A handsome white marble monument was placed over his remains, containing the following inscription:



Sacred  
to the memory of  
the Rev. Benjamin Birge,  
a native of Litchfield, Connecticut;  
who died in Lexington, March 29th,  
1820,  
aged 24 years, 8 months and 5 days.

Lamented youth,  
Could physie's aid, or friendship's balm,  
A mind high cultured, or untainted worth,  
A guiltless heart, or piety sincere,  
Preserved from death, thou still hadst lived.  
JOHN D. CLIFFORD.

## **The Dead Blessed who Die in the Lord :**

### **A FUNERAL DISCOURSE,**

On the death of the Rev. BENJAMIN BIRGE, who departed this life at Lexington, Kentucky, March 29th, 1829, Ætat. 25; delivered at Milton, in Litchfield, the place of his nativity, April 30th, 1820. By the Rev. ISAAC JONES, A. M., Assistant Minister.

"O ! 'tis not the tear at this moment shed,  
When the cold turf has just been laid o'er him,  
That can tell how loved was the soul that's fled,  
Or how deep in our hearts we deplore him.

'Tis the tear through many a long day wept,  
Through a life by his loss all shaded—  
'Tis the sad remembrance fondly kept,  
When all other griefs are faded."

*Moore's Gospel Melodies.*

*And I heard a voice saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.—Rev. xiv. 13.*

MY BRETHREN,—These are the majestic and sublime words of St. John, "the disciple whom Jesus loved," delivered concerning the triumphant condition of those who have "borne the image of the heavenly," in the isle that is called Patmos. It was of the departed righteous in all ages; and, as such, must have been a joyful and consolatory vision. According to this view of their actual condition, they who die in the Lord, are blessed. "A voice from heaven," saith unto him, Let it be written for the instruction of mankind, and the consolation of saints in the most distant ages; let the acclamation reach from pole to pole; let it ever be preserved in the temple of memory, that, "blessed are the dead which die in the

Lord." There is abundant cause of congratulation and triumph. To die is their gain. They are conducted to regions of glory, whether received from this world by a natural or a violent death. "Yea, saith the Spirit," (by whose inspiration and command this interesting record is made,) they are assuredly blessed, for they are removed, that they may forever rest from their labors and sorrows. Moreover, their works of piety and goodness, however ill requited on earth, shall not be forgotten, but shall follow them into the unclouded presence of God. They shall be acknowledged as his true children, the images of a true love. They shall enter the celestial paradise, be blessed with a transcendent reward, and receive a crown of glory that fadeth not away, when the Chief Shepherd shall appear. None but such can be blessed. Unspeakingly and eternally happy is that person who is prepared to inherit such a blessedness—to unite with the angel choir—to hold in his hands the palm of victory—to wear an amaranthine crown, and to join the uncounted multitude in anthems of gratulation that shall never end, and in the eternal regions where sin and alienation from God, imperfection, sickness, death and sorrow, and the winter of old age can never approach.

In this sacred text, it is recorded, by divine command, for the instruction and triumph of his children, in all ages. It is consolatory to those who mourn the loss of pious and departed friends.

On a subject so consolatory and interesting as this, I shall offer a number of observations, miscellaneously.

I suppose that none of you are ignorant of the occasion of our present assembling. We are not convened here to hear a funeral sermon, and one that is merely panegyric. The mourners among us have been visited with an affecting bereavement in a son every way amiable and endeared; and "the church of the living God" deplores the early loss of one, in whom so many pleasing expectations were centered; who, from his genius, talents and piety, bade fair in the full day of life to have become one of its brightest luminaries.

This is a departed brother in the evangelical ministry; and his memory is that of the just which is blessed. And, that he may be as great an inducement to the practice of virtue now that he is dead, as he was an example of it when living, and to the young in particular, will be the primary design of the observations of the present discourse. For what greater encouragement to the practice of universal holiness can there be, than this, viz: that evening crowns the morning, that it shall be crowned with an eternal and glorious reward. It is an extremely serious and interesting consideration. We leave then, for the present, and turn our attention from this dim spot which men call earth, and direct our views, to the celestial paradise, where, we charitably hope, this departed kindred and brother is a glorious and eternal inhabitant. My brethren, that all who die in the Lord are blessed in the world to come, we are expressly assured. "A voice from heaven" hath declared it, and placed it beyond all controversy.

Indeed, the Christian worshipper is under this full persuasion. In season he repents, confesses, forsakes sin, and believes in his Redeemer. He obeys, and walks in newness of life. He makes improvements in it. He grows in grace, and in the knowledge of our Lord and Savior, Jesus Christ. He lives by faith in him. In his view, all the trials to be sustained by him, are but momentary. The hour is coming, when "the earthly house of this tabernacle shall be dissolved," and he shall have "a building of God, an house not made with hands, eternal in the heavens." The hour is coming, when his prospects brighten as he approaches the valley of the shadow of death, and his hopes of the endless enjoyment of the heavenly felicity prevail. He is conducted by the divine counsel while here below, and afterwards received to glory. He dies, and is "clothed in robes washed and made white in the blood of the Lamb." He dies, and a new song of salvation is sung; and, in the world of bliss, he enjoys around the throne of the Three One God, pleasures pure and sublime; holy and unmingled, without interruption and without alloy.

Such, brethren, is a transient and imperfect view of the blessedness of such as die in the Lord; and consequently, are partakers of the promised happiness. Hence many a departed saint has desired, and ardently as well as humbly and thankfully, when drawing nigh to the grave, once more, this side of eternity, to commemorate the dying love of a Savior. Hence the Council of Nice, ages ago, decreed, "that whosoever desired it, and thereby professed his faith in Christ, should not be denied his spiritual provision, viz: the holy sacrament, by which he might be better strengthened to travel to the mansions of glory." A new and noble scene succeeds. He has followed his Father's steps; he has obeyed his voice and walked in the narrow path that leads to eternal bliss.

Indeed, God loves them who love him in the morning of life; who from infancy have become devout and religious; who have experienced the influences of grace. Often have such been removed, before they had seen the fuller day of life. "He dies a favorite of God, who dies early," was a declaration of Claudian, an ancient Roman poet. Such, such, we have reason to think, my sorrowing friends, was your beloved kindred, and a brother in the sacred ministry. Early he has left a world of sin and sorrow. He apprehended his dissolution. He resigned his immortal soul into the hands of Christ, where we will now leave him, in the vision and enjoyment of that Father, in whose "house are many mansions." We leave him, as we trust, in the regions of a blissful eternity, joining with a great multitude that no man could number, singing an appropriate celestial anthem, or, however, some other to the same intent and purpose.

My sorrowing friends: The subject of these remarks this day, is a dear departed son; a son of great hopes and expectations, and one in whom many pleasing prospects were blended. He was filial and respectful to you, his parents; affectionate and fraternal to his brethren and sisters. He

had the esteem of the wise and good. The virtuous loved him. He was sober-minded. He was called to the evangelical ministry, and duly set apart as an instrument in the divine hands, to "open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God." Twice, you have been chastened of the Lord. In a distant land, a beloved son was taken from you. "No father is present to watch the symptoms of decaying life! no mother, to drop a tear over a dying son! no brother and sister to stretch out the hand of affection, and to soften his pillow in the agonies of dissolving nature." You are again called to deplore the loss of another son! Ah! he also has departed from you in such an hour as you had not imagined, in a distant region; and has entered the invisible world without any of you around him. The most unremitting attention was indeed paid him; all that affectionate parents and kindred could wish. Public prayers were offered in his behalf by the various denominations of Christians. But no medical aid could save him, or arrest the progress of disease. No; far, far from you, his kindred brethren and sisters, he sickens, languishes, and dies. But he was aware of his dissolution. He is resigned to the will of his Heavenly Father. The prospect of a glorious and blessed immortality was before him; and he gently languished into eternity, to find that glorious prospect realized. Justly then may I say unto you, individually, "Are the consolations of God small with thee?" No. In view of the death of such a son, and whose loss you this day deplore, you may justly say, Dear son, we have not resigned thee to earth, but to God. Bright indeed was thy morning of life. Thou wert indeed lovely and promising, and most dear to us! But thou art gone! Thou hast fallen asleep in Jesus, and thy immortal spirit is without a stain in the presence of unsullied holiness. "And them who sleep in Jesus, will God also bring with him." These are funeral consolations. Farewell, much loved son! We will prepare to meet thine immortal spirit in the skies! May God sanctify this bereaving stroke to you, and all yours. May your surviving children be taught of the Lord, cherish a just sense of his worth, and imitate his many virtues.

Ye companions of the deceased, and ye young, one of your number is committed to the grave. He was far from his parents, and brethren, and sisters; but you are encircled with yours. This young man, but a few years since, was among you; and moved in your circle. And now he is removed to the world of spirits. Listen then to the description which his elegant panegyrist has given of him. It merits your imitation in every point of view:

"It is our melancholy office to announce the death, in this town, on Wednesday night last, of the Reverend Benjamin Birge, of the Episcopal Church, in the twenty-fifth year of his age.

"The early and unexpected death of this amiable, intelligent, and exemplary young man has cast a gloom over an extensive circle of affectionate friends, has deprived literature and science of a zealous devotee, and

has left a melancholy void in the church to which he belonged, and in which, from his learning, talents, and industry, he bid fair to have become a conspicuous luminary.

Mr. Birge was a native of Connecticut, where he received the rudiments of his education under the care of a venerable clergyman,\* and whence he removed to this place about three years since. After completing his professional studies with his relative and friend, the Rev. Mr. Ward, he was, in June last, regularly ordained and admitted to the holy order of deacons, by the Rt. Rev. Bishop Chase, of Ohio. Since that time he has been very much devoted to the duties of his profession, and has for many months past, constantly filled the pulpit of the Episcopal Church in this town.

Possessing an active and enquiring mind, and having formed a habit of patient and untiring industry, he had amassed a considerable fund of learning, to which he was constantly making important and valuable additions. Of literary and scientific, as well as religious pursuits, he was peculiarly fond, and they constituted indeed at once his business and his amusement. The range of his studies was extensive, his knowledge of books considerable, and he wrote with great facility and upon a variety of topics.

To the cause of Christ, and to the interests of the Episcopal Church, he was ardently devoted. His ministerial labors were marked with zeal, and tempered with discretion. From his infancy he had been taught the value, and felt the power of religion. His life was uniformly pure and exemplary; and he engaged in the religion of his choice with an ardor proportioned to its vast importance, and a deep conviction of its solemn responsibility.

In the private circle he was the estimable companion, fond of the society of his friends, and of the unreserved interchange of thoughts and opinions. Few young men have been more universally respected, or more universally beloved. He was serious, and yet remarkably cheerful, dignified without being distant, pious without being austere, and studious without being a recluse.

It may be a gratification to his distant friends to learn, that every possible attention was paid to him in his last fatal sickness. Every effort that medical skill, and the most patient nursing could make, to restore him to health, or to smooth his passage to the grave, was most faithfully and perseveringly rendered. It is peculiarly gratifying also to know, that before the violence of his disorder had affected his mind, and obscured his reason, he expressed his conviction of the danger that awaited him, and assured his friends of his Heavenly Father, and his confident hope of a blessed immortality."†

Such, my young friends, is the character which has been given of your countryman and companion, in a distant region. By his early decease,

---

\* Rev. Truman Marsh.

† Western Monitor, Lexington, Kentucky, April 4, 1820.

you are reminded of your own. You are not more secure. You are born to die; and you know not how soon you may be called to the tomb. Your departed friend and companion has gone to the eternal world. No more will you welcome his return, or behold his face in this house of prayer. "He shall no more return, nor see his native country." "Remember your Creator in the days of your youth; before the evil days come not, and the years draw nigh, when ye shall say, I have no pleasure in them." Independent of the dominion of grace, you are not safe a single moment. "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness." The way from earth to heaven is long, and would you ever arrive there, begin in season. Next to the remembrance of your Creator, let due obedience and honor be rendered to your parents. "Be sober minded." Like your departed friend and companion, "approve the things that are excellent, and covet the best gifts." Ask wisdom of God. "Acknowledge him in all his ways, and he shall direct your paths." Imitate that which is good. Present yourselves at the altar of God. Consecrate to religion the vernal bloom of life. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "Stand in awe, and sin not." Be nobly resolute in the cause of virtue. Remember, that all the glory of man is a fading flower. Sons of MILTON, named from the immortal poet, imitate the virtues of your departed friend and countryman. With him society was graced. Be amiable, intelligent, and exemplary. Let your steps be marked with honor and virtue, that you may be the glory of your parents, the admiration of the wise; and crowned with the approbation of God. In short, in the language of a Christian Poet,

"Be what Philander was, and claim the skies."—YOUNG.

"Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and praise, both now and forever. AMEN."

## THE DEPARTING DAY.

---

BY REV. BENJAMIN BIRGE, A. D. 1809.

---

Hark ! the winds have retired in silence to rest ;  
Not a murmur is heard to awaken repose ;  
The Sun in serenity sets in the west,  
And with his last beam the mountain top glows.  
Thus soon shall the lamp of my life dimly burn,  
Forever extinguished shall be the last ray,  
And the marble embrace in its sombrous urn  
The sad remnant of dust as it moulders away,  
For oh ! the gay vision of pleasure has fled,  
And with it enchanting and rapturous bliss,  
Which the loved one I prized so bewitchingly shed  
In the heavenly joy of her sweet melting kiss.  
Alas ! that so soon the bright visions should fly,  
And the joy of my heart like the dew melt away !  
Bright spirit ! thy memory never will die  
Till lifeless with thine lies my mouldering clay.  
Unfriended and sad, I am fated to rove,  
But ne'er shall the world hear a sigh of regret ;  
Departed and gone is the one that I love,  
And gloomy is all, since I cannot forget.  
Then turn, thou forlorn, to the wanderer's home ;  
O turn to the cheerless recess of the grave ;  
Thy haven of rest is the cold silent tomb,  
Thy sighs shall be drowned by oblivion's wave.

---

THE END.

## Names of Subscribers.

NAMES.	PLACE OF RESIDENCE.	NO. COPIES.
Joseph Adams, Esq.,	Litchfield, Conn.	1
Deac. Charles Adams,	Do.	3
Asa Bacon, Esq., Attor.	Do.	1
Francis Bacon, Esq., Attor.	Do.	1
Mr. Horace Baldwin,	Do.	1
Col. William F. Baldwin,	Do.	1
Mr. Simeon S. Batterson,	Do.	1
Mr. Almon J. Beach,	Milton.	1
Miss Elizabeth Beach,	Do.	1
Mr. Seymour Beach,	Do.	1
Theron Beach, Esq.,	Litchfield.	1
Hon. William Beebe, Senator,	Do.	1
J. George Beckwith, M. D.,	Do.	1
Mr. Alfred H. Beers,	Trinity College, Hartford.	1
Hon. Seth P. Beers, Commissioner,	Do.	1
Mr. Stephen Bidwell,	Do.	1
Mr. Harvey Birge,	Do.	1
Joseph Birge, Esq.,	Milton,	1
Col. Joseph Birge, Jr.	Do.	1
Mr. Amos Bissell,	Litchfield.	1
Miss Catharine Bissell,	New-Rochelle, N. Y.	1
Mr. Elias Bissell,	Litchfield.	1
Mr. Henry Bissell,	Do.	1
Mr. Hiram Bissell,	Do.	1
Mr. Sylvanus Bishop,	Do.	1
S. P. Bolles, Esq., Town Clerk,	Do.	1
Mr. David E. Bostwick,	South Farms,	1
Mr. Ruel Bradley,	Litchfield.	1
Samuel G. Braman, Esq.,	Do.	1
Mr. Frederick W. Brown,	Do.	1
Mr. Charles C. Buel,	Do.	1
Gen. Frederick Buel, Deac.	Do.	1
Mr. Norman Buel,	Do.	1
Samuel Buel, M. D.,	Do.	1
William Buel, M. D.,	Do.	1
Maj. William R. Buel,	Do.	1
Mr. Charles Belden,	Do.	1
Mr. David C. Bulkley,	Do.	1
Mr. A. P. P. Camp,	Do.	1
Ralph G. Camp, Esq., Judge,	Do.	1
Mr. Lyman Carter,	New-Milford,	1



Abel Catlin, M. D.	Litchfield	1
Hon. Samuel Church, Judge, S. C.	Do.	1
Mrs. Datha Churchill,	Do.	1
James Clarke, M. D., F. R. S., and		
M. R. M. S., London.,	Milton,	2
Mr. Samuel A. Clarke,	Newburyport, Mass.,	1
Mr. Edward Cowles	South Farms,	1
Mr. Samuel Clock,	Litchfield,	1
Mr. Andrew Crosswell,	Providence. R. I.	1
Gustavus F. Davis, Esq., Cashier,	Litchfield,	1
William Deming, Esq.,	Do.	1
Rev. William Dixon, M. Ch.	Do.	1
Rev. G. C. V. Eastman, St. Paul's,	Do.	1
Mr. Amos Eastman,	Do.	1
Rev. Samuel Fuller, D. D., St.		1
Michael,	Do.	1
Mr. Baldwin A. Frisbie,	Milton.	1
Mr. Truman Gilbert,	Do.	1
Mr. William H. Gilbert,	Do	1
Mr. Oliver Goodwin,	Litchfield.	1
Mr. Henry G. Gould,	Do.	1
Henry B. Graves, Esq., Attor.	Plymouth.	1
Mr. Asahel Griswold,	Milton.	1
Mr. Lucius Griswold,	Do.	1
Alban Guild, Esq., P. M.	Do.	1
Mr. Frederick Guild,	Do.	1
Mr. Gad Guild,	Do.	1
Mr. Jeremiah Guild,	Do.	1
Truman Guild, Esq.,	Warren.	1
Capt. Daniel Hall,	Milton	1
Miss Lois Hartwell,	Washington.	1
Gideon H. Hollister, Esq., Attor.	Litchfield,	3
Capt. Henry A. Hull,	Do.	1
Mr. William O. Jarvis,	Renselaerville, N. Y.	1
Mr. Josiah Jennings,	Warren.	1
Capt. Charles Jones,	Litchfield.	1
Mr. Daniel Keeler,	Do.	1
Mr. Benjamin Kilbourn,	Do.	1
Mr. Homer Kilbourn,	Milton.	1
Payne K. Kilbourn, Esq., Editor.	Litchfield.	4
Deac. Truman Kilbourn, Esq.,	Do.	1
Mr. Putnam Kilbourn,	Do.	1
Abner Landon, Esq.,	Do.	1
Sherman Landon, Esq.,	Do.	1

A. Sydney Lewis, M. D.	Do.	1
Mr. William Lord,	Do.	1
Maj. David Marsh,	Do.	1
Mr. Solomon Marsh,	Do.	1
Rev. Truman Marsh,	Do.	1
Mr. Mark W. Mazuzen,	Do.	1
Mr. Elisha Mason,	Do.	1
Mr. L. O. Meafof,	Do.	1
Mr. Reuben Merriman,	Do.	1
Reuben B. Merriman, M. D.	Do.	1
Mr. Henry Migeon,	Do.	1
Mr. William Miles, Jun.,	Goshen.	1
Mr. Arvill Morris,	Bethlem,	1
Mr. Benjamin H. Morse,	Wolcottville,	1
Augustus Morey, Esq.,	Litchfield.	1
Mr. Harley Moss,	Do.	1
Mr. John Moss,	Do.	1
Mr. Moses Morse,	Do.	1
Mr. William Moulthrop	Milton.	1
Rev. John F. Norton, Cong. M.	Do.	1
Col. William Odell,	Litchfield.	1
Miss Amelia Ogden,	Do.	1
Mr. Heman Osborn,	Do.	1
Mr. John Osborn,	Do.	1
Mr. Myron Osborn,	Do.	1
Miss Marcella W. Page,	Milton.	1
Mr. Prentice Parkhust,	Litchfield.	1
Rev. D. L. Parmelee, Cong. M.	South Farms,	1
Mr. Lines Parmelee,	Litchfield.	1
Mrs. Lucy Parmelee,	Do.	1
Mr. Alfred Peck,	Do.	1
Mr. Lodowic Pendleton,	Do.	1
Charles Perkins, Esq., Attor.	Do.	1
Mr. John T. Peters,	Do.	1
Manly Peters, M. D.	Woodville.	1
Col. John Phelps, 2d.,	Litchfield.	1
Mr. James Pierce,	Do.	1
Frederick W. Plumb, Esq.,	Do.	1
Mr. Frederick Prescott,	Do.	1
Mr. William Rodgers,	Do.	1
Mrs. Parmelia W. Rountree,	N. O. Lou.	1
Stephen Russell, Esq.,	Litchfield.	1
David C. Sanford, Esq., Attor.	New-Milford,	1
Albert Sedgwick, Esq., Sheriff,	Litchfield,	1
Gen. C. F. Sedgwick, Judge,	Sharon,	1

Mr. Alvah D. Sharp,	Milton,	1
George Seymour, M. D.	Litchfield,	1
Origen S. Seymour, Esq., Attor.	Do.	1
Hon. Truman Smith, M. C.,	Do.	1
Mr. A Clarke Smith,	Do.	1
Charles D. Spencer,	Do.	1
Mr. Sylvester Spencer,	Do.	1
Mr. Isaac Stevens,	Do.	1
Enos Stoddard, Esq.,	Do.	1
Mr. William Stoddard,	Do.	1
Mr. Truman Stone,	Do.	1
William H. Thompson, Esq.,	Do.	3
Mr. James C. Wadsworth,	Do.	1
Mr. Frederick A. Walton,	Do.	1
Mr. William Ward, Sen.,	Do.	1
Charles L. Webb, Esq.,	Do.	1
Mrs. Harriet Webster,	Do.	1
Benjamin Welch, Jun., M. D.,	Do.	1
Gerritt P. Welch, Esq.,	Milton,	1
Hon. Hugh P. Welch, Esq.,	Do.	3
Mr. Philip Welles,	Litchfield,	1
Mr. Charles D. Wheeler,	Milton,	1
Mr. Stiles D. Wheeler,	Litchfield,	1
Mr. George B. Wessels,	Do.	1
Mr. Leverett Wessels,	Do.	1
Maj. Jason Whiting, Esq.,	Do.	1
Mr. Robert Williams,	Do.	1
Mr. Lucius Wilmott,	Do.	1
Capt. David Winship,	Do.	1
Mr. Alanson A. Woodruff,	Do.	1
George C. Woodruff, Esq., P. M.,		
Attor.,	Do.	1
R. Morris Woodruff, M. D.,	Do.	1
Mr. George F. Wright,	Milton,	1
Capt. Samuel Wright,	Do.	1
	Total,	171

